[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXVI.—New Series, No. 1553 LONDON: WEDNESDAY, AUGUST 25, 1875. Price { UNSTAMPED.....5d. STAMPED .....5½d.

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Ecclesiastical Affairs.

THE BONN CONFERENCE.

"And I ask not for these only, but also for them that believe in Me through their word, that all may be one; even as Thou Father in Me, and I in Thee, that they also may be in us." Such is Dr. Davidson's translation, from the critical text of Von Tischendorf, of the well-known passage in the prayer of Jesus, recorded in the seventeenth chapter of the Gospel of John—a version of the original words which we accept as accurate. It would seem as though the churches of Christendom, too shortly after the ascension of their Divine Master, fell into the usual mistake of aiming at the fulfilment of this prayer, with but scanty appreciation of its spirit. The region of thought into which this subject would lead us is much too spacious for exploration in these columns. The practice introduced by the Greeks, in the early times of the Church, of founding upon the letter of Scripture metaphysical dogmas which they regarded as the essential doctrines of Christianity and the foundations of the faith to be professed by the Church, resulted, as we know, in the great schism which divided the Eastern from the Western Churches. What other disastrous consequences, spiritual, ecclesiastical, and political, flowed from this attempt—devout enough, no doubt, in motive, but mournfully mistaken in method—the subsequent history of the ages illustrates but too profusely. Of late, there has been a yearning desire to get back to the unity which that schism externally destroyed. There is in the heart of all sincere Christian men, however divided by the ecclesiastical institutions to which they are attached, a greater longing for visible unity in the Church of Christ than there ever has been since the days of Constantine. That desire is hampered, no doubt, by precisely the same restrictive influences to which the first great schism is to be traced. Now, as then, spiritual unity is sought to be based upon an exact expression of metaphysical teachings as to the ontology of the Divine Nature. Possibly, learned theologians accustomed to study with the utmost intentness these somewhat impalpable mysteries, really attach to the acceptance by mankind of the forms in which human wisdom may embody them, greater practical importance than can be generally felt by the race to which the revelation of the Gospel was made. At any rate, the approach they are endeavouring to make towards the institutional oneness of the Church, leaves out of sight the incapacity of the great bulk of mankind to comprehend the points of significance on which they lay such enormous stress. We are far from witnessing their efforts with derision. We highly respect the motives by which we believe them to be animated. But we have no more expectation that they will succeed in attaining the object at which they aim, by the misplaced and therefore awkward methods which they employ, than that children crying for the moon will get what they desire, or, even if they did get it, would derive from it the least benefit.

In our last number, our German correspondent gave us a concise summary of information in regard to the proceedings of the Bonn Conference. His outline is quite sufficient, without any elaborate detail, to enable us to judge of, and to comment upon, the doings of those who were assembled thereat, in relation to the main purpose they strove to accomplish. Their work was essentially one of reconciliation. Under the presidency of Dr. Döllinger, representatives of the Old Catholic Church, of the Anglican Church, both of the Old and New Worlds, and of the Eastern Churches, Russian, Constantinopolitan, and others, came together to ascertain, by mutual conference and fair discussion, whether it might not be possible to frame some formula in which all might agree, and by which the differences which separate them on the question of "the procession of the Holy Ghost" might not at length, and once for all, be obliterated. We have nothing but admiration to express of the calm, dignified, conscientious, and conciliatory temper exhibited by the delegates, from the commencement to the close of their proceedings. We have read such accounts of the bearing of Dr. Döllinger in these several sittings as to draw forth towards him profoundest reverence, not merely for his learning, but for his religiousness of spirit. We will not say that the Conference was barren of results, because, in point of fact, it discovered and defined a basis of reconciliation—a verbal basis, we mean—a form of words in which all present could unite in describing that article of their respective creeds upon which they had previously differed. We need not ask whence they derived their authority to represent any but themselves, and we at once admit that, on the part of the Western Churches especially (the Old Catholic and the Anglican), if called upon to show the extent of their respective constituencies, they would probably be compelled to speak "with 'bated breath and whispering humbleness." But we look upon the Conference as having done the work of a sort of preparatory committee. It has tested, to a certain extent, the practicabilities, at least so far as credal differences are concerned, of the reunion of the Episcopal Churches of Christendom. Whether those Churches will *de facto* reunite can hardly be predicted from the circumstance of it having been proved that *de jure* they can. At present, the whole thing is a theory of High Church divines. It may hereafter be realised, but, should it be, it is certain that an immense change must take place in the religious sympathies of the vast majority of those who belong to what are called the Western Churches.

Thus far for the serious side of the subject. There is another aspect of it which, if it were not connected with religion, might be regarded as ridiculous. What is it these learned divines seek to do? They seek to elevate to supreme importance questions of metaphysical speculation respecting the Deity which for a long time past the world has tended more and more to set aside, as ranging outside of the sphere of intelligent religious faith. They shut their eyes to a long succession of facts which, since the separation of the Eastern from the Western Church, have, in their measure, contributed to the shape in which ecclesiastical institutions have respectively settled down. The streams which flowed from an undivided source having met with an obstacle which made them twain, have been swollen, and divided again, by newly recurring tributaries and impediments. Some of them have attained to a depth and breadth which, in any human sense, deprives them of the power of going back to what they once were. Great and numerous practical interests have grown up in connection with them. Vast cities have risen upon their banks. Their sympathies, not to say their convictions, have become too closely identified with the institutions in which they have inherited, or sought, religious memberships, to become as pliable as wax under even the happiest of verbal declarations of doctrine. We cannot, we are told, "by taking thought add one cubit to our stature." We cannot retrace history, even ecclesiastical history, and begin over again. No doubt the Churches will in later days attain to unity of spirit. Institutional unity between all the branches into which Christ's spiritual inheritance has become divided is out of the question. There will always be differences of administration. There will always be varieties of mode in which Christian sentiment chooses to organise and to express itself. It is far better that it should be so. A great incorporation comprehending within itself all shades of Christian expression, would be but a huge sacerdotal tyranny, fatally destructive as well of the intellectual as of the spiritual progress of humanity. Such, we venture to surmise, was not the kind of unity which Jesus prayed for. His kingdom "cometh not with observation." There may be a kind of organic oneness which can only be visible to the world by its spiritual manifestations; as in earlier times it was, when Pagans and Jews concurred in the remark, "See how these Christians love one another." The whole thing savours rather of the priest than of the people; of validity of holy orders rather than of baptism from on high; of metaphysical definitions of the modes of Divine existence rather than of the adoring humility which asks with trembling eagerness, "What shall we do to be saved?" It is the world's phase of Christianity, far rather than that of its Lord.

THE HALIFAX VICAR'S RATE.

It is stated that one more clergyman, who would generally be deemed eligible for the vicarage of Halifax, has, after inquiry and consideration, declined to accept the incumbency. Dr. Farrar, head master of Marlborough College, had, we believe, the first offer; the Rev. Henry White, of the Savoy Chapel, and formerly chaplain of the House of Commons, the second; and the Rev. F. Pigou, who succeeded Dr. Vaughan as Vicar of Doncaster, the third; and other names have also been mentioned, though less authoritatively, in connection with the vacancy.

Yet the "living" is supposed to be worth at least 2,000*l.* per annum, with a large prospective increase. The Vicar of Halifax must, in any case, occupy a sphere of importance; while the fact that he has the patronage of twenty-seven other livings in his gift would of itself offer a strong temptation to a man desirous of possessing power and influence. Clergymen who want livings abound, and, no doubt, the Prime Minister has plenty of clerical applications in his ecclesiastical pigeon-hole at Downing-street. Yet he has to hawk the living about, as though he were asking a favour for himself, instead of conferring a favour upon another. How is such a phenomenon to be explained?

Well! everybody states the "reason why," and there is nothing to lead us to suppose that everybody is not in this case quite right. It is not that Halifax is a very Dissenting town; nor that its Dissent happens to be of a vigorous character. The clergy of the Establishment are getting used to that drawback on the pleasures of their position, and put up with it, as one of the necessities of the time. It is not stated that the income attached to the living is inadequate; or the Church delapidated; or the parsonage uncomfortable; or the town drainage bad; or the smoke from the Crossley carpet manufactory unendurable, or the population of Halifax rough, or unkindly. No! it is not doubted that, but for one thing, there are hundreds of clergymen—and some of them men of whom Halifax might be proud—who would "jump" at Mr. Disraeli's offer, which now, one after another, they decline. And that one thing is the "Vicar's Rate"—which Dissenters hate, and of which Churchmen are ashamed. While the late vicar lived, it was paid under protest, or non-payment was connived at; but, now that he is dead, the cry is, everywhere throughout the large parish of Halifax—"No more vicar's rates!" The objectors, therefore, form associations, hold large meetings, submit to distraints of their goods—which are levied even during the interregnum—and in other ways make it unmistakeably clear that, if the new vicar means to depend upon this exaction, as part of his annual income, he and his episcopalian supporters will have a very warm and lively time of it.

We do not wonder at this; on the contrary, knowing what we do of the inhabitants of Halifax, we should have wondered if events had taken a different course. For this vicar's rate has some specially bad features. The mere amount which it yields—some 1,400*l.* a-year—is not very much in the way of objection; for the amounts demanded of the several inhabitants are contemptibly small. Nor, perhaps, would the origin of the impost—bad as it was—alone account for the hostility which it has evoked. It is the fact that the parish contains as many as thirty-three ecclesiastical districts—some of them miles away from the parish church, and each of them having its own church and clergyman—which makes both Churchmen and Nonconformists resent the levying of the rate. What is the Vicar of Halifax to people who never see him in an official capacity, and who have to support their own ministers? Even those who do not mind taxing Dissenters to support the worship of Episcopalians feel the injustice of being taxed themselves for worship in which they do not participate.

This rate has not even the respectability of antiquity to commend it; for it is but a thing of yesterday. It was only in 1829 that Archdeacon Musgrove, soon after he became Vicar of Halifax, obtained from Parliament one of those local Acts for ecclesiastical purposes which were to be had for the asking in those days, and which have in many parishes proved such a nuisance since. Then the living was worth but some seven or eight hundred a year, and, to eke it out, the archdeacon made a claim, we are told, for "Easter offerings, surplice and other fees, mortuaries, milk or cows (every tenth day's milk), agistment, foals, calves, pigs, poultry or eggs, pigeons (if sold), potatoes, turnips, gardens, herbs, small seeds, rope, flax, hemp, fruits of trees, bees, honey and wax, corn mills, and all other small tithes." Even then these demands were resisted, and dismal stories are still told of the misery and the ill-will which they occasioned. But the Halifax of that day was not the Halifax we now know; and so the opponents of these wretched exactions were willing to assent to a compromise, "whereby"—to quote the memorial presented to the Prime Minister—"the claim was to be commuted into a fixed money payment, contributed in certain stated proportions by the several townships in the parish; such compromise being made for the sake of peace, and to avoid the great scandal of litigation between the vicar and his parishioners."

If the compromise served its intended purpose then, it is evident that it will do so no longer. The 209,000 people who now live in Halifax parish object to be bound by the settlement of forty-six years ago, and "for the sake of peace, and to avoid the great scandal of litigation between the vicar and his parishioners," they now demand the repeal of this Act, and the complete abolition of the rate.

We have said that there is a general agreement in this demand; but there is, at the same time, a serious difference of opinion as to the basis on which the rate should be extinguished. The local Act provides means, by allowing each township to redeem its proportion, by the payment of a capital sum, and Mr. Disraeli recommends the adoption of this method. The Nonconformists, however, naturally object to this, if the redemption money is to be raised by taxation; for they no more wish to be fleeced in a round sum, once for all, than to be fleeced annually. Then, reply some of the Churchmen, let us raise 20,000*l.* by subscription; "which at five per cent. would give 1,000*l.* a-year," and this, with the income from available lands, would make up the amount. "Very well! raise it!" reply the Dissenters; "but do not expect us to help you; seeing that it is your affair, and not ours." "But if we do," is the rejoinder, "will not you, at least, pay an equivalent for your share to some charitable institution?" What will be the reply to this last proposition we do not know; but we shall be surprised if anything so ludicrously unreasonable be assented to.

This is a very pretty dilemma, and our hope is that the opponents of the impost will remain firm until the only right way out of it has been, however unwillingly, adopted. The encouragement to firmness is very great indeed; for can anything more likely be imagined than that Mr. Disraeli will presently rid himself of the business by some master-stroke of dexterity? Nobody expects that he is going to spend the recess in vainly trying to find for Halifax an incumbent who will engage in a crusade for vicar's rate, and, at the same time, promote the usefulness and popularity of the Church. He has lost four months already, and if a few more weeks are similarly wasted, will it not be easy for him to say that he always thought this way of supporting a clergyman was objectionable; that he is now more convinced of it than ever, and that he has, therefore, in the discharge of his duty as a friend to the Establishment, as well as Prime Minister, advised the Crown to appoint as vicar a clergyman who will dispense with an odious exaction, and look to other resources for the maintenance of the Church's minister, which are known to exist in that important and opulent parish!

ECCLESIASTICAL NOTES.

It will surprise no one to read the article in the *Guardian* on the ecclesiastical legislation of the recent session of Parliament. It is a confession of mortified failure. Our contemporary, to do it justice, has never entertained more than a half-hearted hope concerning what Mr. Disraeli might consent to do for the Church, but it must have hoped for far more than has been realised. We are now told that it was heard on all sides that the session which has just closed was to be largely an ecclesiastical session, and that, at the very least, few doubted that any measures for remedying practical abuses and grievances in the present ecclesiastical system would meet with a ready acceptance and a thoughtful consideration. "How strangely," says our contemporary, "have all these expectations been falsified!" There was the Public Worship Regulation Act. It seems to have been expected that before that Act would come into force, some alteration in the ecclesiastical law in the direction of "greater elasticity" would be made. Here, first of all, there has been a "falsification of our expectations." Then there was Lord Lyttelton's Increase of the Episcopate Bill, "to which it was impossible to raise any rational objection"; there was the Church Patronage Bill, which "would have prevented some of our worst scandals"; the Public Worship Bill, "so modified as almost to disarm opposition." And yet, says the *Guardian*, in a despairing tone, "Not one of these has passed." Our contemporary sets itself to consider the reason of "all these failures." It significantly says that "one, at least, of the influences which raised the Conservatives to power was a desire to resist the crusade against the Church." It thinks Church reform is the obvious policy of Church defence, but the Government and Churchmen have been apathetic, and it is "most unfortunate, and not wholly creditable, that these failures should have been taken so quietly." No doubt; but Churchmen do not yet see the moral of either the past or of previous sessions. If they will open their eyes and look a little beyond their own borders they will find it. It is that the people themselves do not care enough about the Establishment to reform it, or, at present, to do anything with it. There is something like absolute indifference concerning its fortunes. Does the *Guardian* not know to what such indifference generally leads?

Our readers are aware that many of the colonial Episcopalian churches are free churches, but they may not know that there is a strong desire amongst some Churchmen in England to keep them in some subordination to the Church at home. If we remembered rightly, some of the Australian churches have found the difficulty of this, and now we have the Episcopalian Church in New Zealand, led by its primate, firmly refusing to be subordinated to the generally recognised authority of the Archbishop of Canterbury. It appears that the late Archbishop of Canterbury, with the consent of the Crown, took upon himself to select Dr. Jenner as the first Bishop of Dunedin. The New Zealand Episcopalians refused to recognise Dr. Jenner, or to have anything to do with him. Sitting in a synod of their own, they elected Dr. Nevile. Upon this there followed a remonstrance. The Primate of New Zealand, writing in May of this year to the Archbishop of Canterbury, informs the archbishop that the synod refuses to admit the claims of Bishop Jenner, and that, therefore, "all further comment would be out of place," and the Church of New Zealand "accepts the responsibility" incurred thereby. This is not an uninteresting episode in the history of free Episcopalianism, nor is it without its lesson as to the manner in which freedom educates for further freedom. New Zealand declines to recognise the Papacy of Canterbury, and goes on its own way, leaving Canterbury utterly impotent for any mischief.

How men will try to shove off the inevitable! We have another suggestion from a Church source concerning the law of burial. It comes from the pen of the Rev. E. L. Blenkinsopp, and, no doubt, is the product of an amiable disposition. Writing to the *Guardian*, Mr. Blenkinsopp says:—

> Let it be laid down distinctly, in the first place, that the burial of the dead is not a sacrament, and, therefore, does not render necessary the action of a priest. Sailors who die at sea, soldiers in cantonments, are buried, in the absence of a priest, by the senior officer. Like Matins and Evensong, the Burial Office is for lay use, as well as priestly, only they cannot be recited by a layman in a consecrated place. Take away this restriction—and I would take it away from Matins and Evensong as well as from the Burial Office—and there is left nothing save the rights of the rector or vicar. Let there then be a compromise; let the rector cede his exclusive right to read the Burial Office to some layman who is a friend of the deceased; and the friends of the deceased renounce their right to compel the priest to read it. If they object to the Church's Office, let them be allowed to read one or more Psalms, and one or more portions of the Bible, and to sing one or more hymns—no address, and no prayers except those in the English Office.

Mr. Blenkinsopp adds, "This, I think, would meet the case of Protestants." But of what Protestants? Did Mr. Blenkinsopp never hear of Protestants who have declined to have their religious services dictated to them by the State?

Relating somewhat to the same subject, and in harmony with the recent decision of the Dean of Arches, the Rev. R. Y. Whytehead, Vicar of Nunkeeling, has issued the following manifesto concerning the erection of tombstones in the churchyard of that parish:—

> No grave, or tombstone, can be placed in the churchyard at Nunkeeling without permission of the vicar, to obtain which, and prevent unnecessary expense, the proposed design of the stone, with its inscription and size, should be sent to him for approval before the work is begun. It is necessary that every stone intended for the grave of a Christian should either be cruciform, or have a cross of some pattern in the head above the lettering; that no part be painted but the inscription. . . The vicar will be glad to show designs to, or make them for, anyone who asks him to do so.

"Dressed in a little brief authority," what pranks some men do play!

We gave in our last number a brief, but very brief, report of the speeches delivered in the Wesleyan Conference on what has been designated by Methodists themselves "Ministerial liberty." We have now great pleasure in being able to give the speeches of Mr. Bond and Mr. Holland at greater length. Having commented upon the proceedings last week, there is no necessity for our adding anything to what was then said, except a further word of hearty admiration of the public service rendered by the leaders of religious freedom on that occasion. But it is of some importance to notice the views taken of the proceedings by the Methodist press. They are thoroughly in accordance with the

general spirit of these journals. This, for instance, is from the Conservative *Watchman*:—

Of late there has been much provocation given by weak and foolish clergymen in the Church of England refusing Christian burial and inscriptions on gravestones to Methodists, as well as by sacerdotal pretensions and Ritualistic performances. Such, as might be supposed, have called forth strong animadversions upon the treatment received and upon the conduct pursued; and at one time there seemed danger of Wesleyan ministers being drawn into public strifes and contentions relating to Church and State, but the old neutral ground has for the most part been avowed and maintained, and there is reason to hope that Wesleyans will still adhere to their original declaration on their relative position among Christian Churches, "The friends of all, and the enemies of none."

Next follows the Liberal *Methodist Recorder*:—

A minister does not cease to be a citizen by becoming a minister, and whatever affects the body politic has an interest for him. No church gains anything in the end by making its ministers mere ecclesiastics, and we are not surprised that a question of citizenship was discussed at the Conference. When the Church of England was believed to be the bulwark of the Reformation Wesleyan ministers were glad to let it alone and even to support it; but the Establishment has changed for the worse, and this has changed the ministers. No man in the Wesleyan Conference would now think of bringing in a resolution with the avowed object of driving back the rising tide of Dissent. If the Church of England cannot stand without the help of the Methodist Conference, it must assuredly fall. There was a friendship between them once, but that friendship is dead; and it is well that the world should know it. The ministers who opposed the enlargement of the political freedom of the ministers did not, in many instances, resist the enlargement with a view to serving the Church of England; for there are hundreds of Methodists who believe in the necessity of disestablishment who would not go to a meeting of the Liberation Society. They fear a disturbance in Methodism by sudden, large, and vigorous political action against the Establishment. The Methodists are a composite body, embracing every shade of political opinion; and it would be unwise in the Conference to throw itself into the struggle of disestablishment without due notice to its people. But the discussion in the Sheffield Conference indicates plainly enough what is coming; and a few more such intimations will prepare the way. Should the time ever arrive when the overwhelming majority of the Methodists will feel constrained, in the interests of Protestant and Evangelical Christianity, to demand disestablishment, the Conference will have no difficulty in passing a resolution in that direction.

The *Methodist*, of Radical tone, is satisfied with the decision arrived at by the Conference. After recapitulating the facts, the *Methodist* refers to the Conference proceedings:—

No impartial judge could doubt that the vast majority of ministers would resist most stoutly any infringement on proper liberty, or that they considered the day had now gone when the Church of England should receive more than befitting respect from Methodism. Mr. Bond had the advocacy of many friends, but we consider that his greatest helpers were not within the walls of the Conference. One of them dwells in a palace near Lincoln, and others of them are scattered up and down the land, where by their priestly vagaries they disgust and irritate all good Methodists.

Regarding the final settlement the *Methodist* thinks the result "most satisfactory." But we have made these extracts for two reasons; first, to produce Methodist opinion on ministerial liberty, and, secondly, to indicate the growth of opinion on the Establishment question, which is as rapid as could be expected.

Elsewhere we have given the summary figures of the receipts and expenditure connected with the evangelisation work of Messrs. Moody and Sankey. The *Morning Post*, commenting upon them, remarks that the sum received would "have paid the first year's salaries of seven additional bishops at 4,000*l.* per annum." To think of that—and now! What a pity everybody did not think of it before.

THE FACILITIES FOR PUBLIC WORSHIP IN THE ESTABLISHED CHURCH.

We have already commented in these columns on the Report of the House of Commons Committee upon the Public Worship Facilities Bill. The evidence given before the committee has now been published, and as the information and the opinions given in this volume are of singular value as illustrating the condition of the Establishment, we propose, in this and our next numbers, to give a summary, as brief as possible, of the matter contained in this volume.

The evidence taken by the committee was not only extremely detailed, but very contradictory. It occupied fourteen days, and extends to some three hundred and fifty double-columned folio pages. The witnesses examined—we give their names in the order of examination—were Mr. George Pringle (secretary of the Ecclesiastical Commission), Mr. James Murray Dale, the well-known ecclesiastical solicitor, the Bishop of Lichfield, the Rev. William Allan, M.A., the Rev. W. E. Jelf, Mr. H. T. Boodle, Canon Miller, the Bishop of Gloucester and Bristol, Mr. John Richardson, Mr. Walter Phillimore, the Rev. F. H. Bowden Smith, Mr. E. Besley, Mr. M. Biddulph, M.P., the Rev. G. C. White, Mr. Philip Wright, the Rev. H. W. Hayworth, the Bishop of Ely, Canon Gregory, Dr. Ace, the Rev. A. W. Drew, the Rev. F. H. Murray, Canon Hoare, the Rev. Thomas Morse, Mr. Birley, M.P., Mr. E. Herford, the Rev. W. Tebbs, the Rev. S. Gilson, the Rev. F. Moran, Rev. H. Stevens, Rev. G. Williams, Rev. James McLachlan, Canon Simpson, Mr. O. Wynne, Rev. A. Wood, Rev. F. Glover, Sir Percy Burrell, Bart., Canon Ashwell, Colonel Wright, and Dr. Isambard Brunel. Many of these witnesses were examined in relation to local matters, but these were exactly such as illustrated the working of the present law.

Mr. Pringle was first examined, and was asked questions as to the Acts of Parliament in regard to the creation of new cures and the sub-division of parishes. He stated that the Acts have a formidable reputation for intricacy, and that there were seven different classes of ecclesiastical districts. Amongst these Acts is that known as the "Private Patronage Act," which enables persons to build and endow a church without the consent of the incumbent. A subsequent witness described this as the "Fighting Act," there being generally a battle before it is put into operation. This witness then gave general evidence as to the proceedings of the Ecclesiastical Commissioners—

Up to the 31st of October last, the commissioners had augmented out of the Church property vested in them about 4,000 benefices, and the augmentations thus made by them were equivalent to about 486,000*l.* a year. In more detail the augmentations stood as follows:—The charge on the common fund, including curate grants, about 387,000*l.* per annum, the lands and tithes annexed, value, say about 44,000*l.* per annum, the capital sums granted, 1,641 000*l.*, equivalent to, say, about 55,000*l.* per annum; total, 486,000*l.* per annum. The benefactions received by the commissioners for the augmentation of benefices amounted up to the same date to over 1 800,000*l.*, equivalent to, say, 60,000*l.* per annum, and the payments to curates in the form of benefactions to obtain the commissioners' grants, amounted to about 14,000*l.* per annum; therefore the amount of augmentations made through the medium of this board (irrespective of the benefactions in the form of lands and tithes, &c., annexed to benefices to obtain part of the commissioners' grants (and of which the value cannot be given) was, on the 31st of October last, about 560,000*l.* per annum. I am not able to tell you really the number of parsonage houses which have been built, rebuilt, or improved under the commissioners' control, but the amount appropriated towards the provision or improvement of these parsonage houses out of the capital sums granted by the commissioners, and out of the benefactions received by the commissioners, would, I believe, be equivalent to about 60,000*l.* per annum. The augmentations which, as before stated, were on the 31st of October last, equivalent in the aggregate to 560,000*l.* per annum, may therefore be divided into 500,000*l.* per annum for augmentations in the form of income, and 60,000*l.* per annum for augmentations in the form of parsonage houses. The number of curates which the commissioners' grants provide, or help to provide, and the charge for which is included in the foregoing figures, is about 600.

It is not necessary to trouble the reader with the details relating to these points. We have, following, a case illustrative of the action of the commissioners:—

I recollect a case which was very much fought many years ago, and which has been, to a certain extent, under the notice of a committee of this House in 1862 or 1863. It was a case at Surbiton. The incumbent of the parish was ready to build a church and to guarantee all that the promoters of another church would guarantee. It was not under this Act, but I think that is not material for the purpose of illustration. It was a most difficult case to handle, because the advantages of church and endowment were, as nearly as possible, balanced. The two promoters' offers were both equally good. The bishop of the diocese was actuated, to some extent, in his view of supporting the outsiders as against the incumbent by having regard to the fact that the teaching or preaching or ministrations, of whatever sort they might be, of this incumbent, were personally distasteful to the persons who wanted to have the new church, and the bishop was warned, and was perfectly well assured at the time, that if he and the commissioners refused to allow this church to be created as a separate cure, a very large Free church or Dissenting chapel would spring up on that spot.

Mr. Beresford Hope.—What the incumbent proposed was a chapel; but not a separate district?—The incumbent's church would have been consecrated as a chapel-of-ease in the first instance. A district might have been subsequently assigned to it.

Mr. W. E. Forster.—What did the commissioners decide?—Eventually they decided to let the district church be formed.

Mr. Pringle next gave evidence as to the cure of souls:—

Mr. Walter.—I will not ask your opinion as to the expediency of providing for the removal of moral facilities, because we shall probably get that from other witnesses; but you have referred to the case of certain clergymen who have no cure of souls, and therefore would not be able receive a grant from the commissioners. May I ask what is the legal definition of a cure of souls?—That may be rather a moot point, but in the commissioners' office, we understand it to mean, the right and liability to perform, for every parishioner within the limit of the parish or ecclesiastical district the offices of the Church, marriage, baptism, churching, burial, and administration of the Sacrament.

Supposing a clergymen is legally empowered by an Act of Parliament, at the request of a considerable number of parishioners, to perform Divine service in a particular building, on what ground is he not to be credited with having the cure of souls for such persons as attended services in the Church?—It is quite clear he cannot marry them.

That is not necessarily a rite which involves the cure of souls, considering that the registrar may marry them?—Perhaps not, but a cure of souls cannot be complete and exclusive without the power of marrying the persons who are subject to it.

Would you limit the cure of souls entirely to the persons residing within a geographical area, or do you admit that persons habitually frequenting the services conducted by a particular clergyman, are within his cure of souls?—I think that cure of souls rests essentially on a territorial qualification or basis. You cannot have a merely congregational cure of souls.

You do not imply that the persons who attend the ministrations of such a clergyman have no souls to be cured?—Not at all; but that you could not ascribe a cure of souls to any individual clergyman apart from the question of area and habitation.

Mr. Holt further examined this witness as to the working of the Private Patronage Act:—

Then a private individual of influence, with money, and with strong ecclesiastical party views, might, with the consent of the bishop, through the action of the commissioners, impose on a new parish a clergyman of his own selection, performing the service according to his own notion?—You are referring, I suppose, to a person ready to endow?

Ready to build and endow?—No doubt the power of such an individual would be very great.

But, I presume, the guarantee really is that the ministrations must be according to the order of the Church of England?—Exactly so.

That is the only guarantee?—Yes.

Are there not some Acts under which churches are built, under which the patronage is a matter of arrangement between private individuals, the incumbent of the mother church, and the patron?—By far the greater number, I am happy to say, are matter of agreement; out of 1,290 districts only sixty-four were carried through under the Private Patronage Acts, and, as I said before, 689 plus 273 by processes which involved an anterior settlement of the question of patronage.

Mr. Pringle was also examined as to the power of bishops to license curates against the will of the incumbent, but better evidence upon this question was given by subsequent witnesses. Asked further, as to the present facilities for increasing means of worship, the witness stated, in reply to Sir H. Drummond Wolff:—

Supposing a rich person were anxious to build a new church, and have a district attached to it, and were willing to endow it; the action of the commissioners would be restricted to giving a new district?—The commissioners' action would embrace the completing or the directing of the whole of the arrangements for carrying out his wishes; that is, if the bishop and the board thought it expedient to do so.

That might be done against the consent of the incumbent, might it not?—Under two Acts it could be so done; under either the Peel Act, if the founder provided 150*l.* a year without a grant from the board, or 100*l.* a year with a grant to meet it; or under the Private Patronage Act.

The Chairman (Mr. Salt, M.P.), again questioned the witness in respect to the Private Patronage Act:—

Chairman.—Have you got the Private Patronage Act of 14 & 15 Vict. c. 97?—Yes.

I think that Act gives power to build a church with or without a district, without the consent of the incumbent, and without regard either to population or distance?—Yes.

I think these points are more or less directly specified in the Act?—They are, particularly as amending the previous Act.

Chairman.—As a matter of practice, I think I understand from you that churches are never built without the consent of the incumbent, under these Private Patronage Acts?—On the contrary, in those cases the incumbent of the mother church is almost always the opponent.

Mr. Pringle further stated that the average cost of building a new church under the Private Patronage Act would be not less than 4,000*l.* to 5,000*l.*, the minimum endowment being 1,000*l.*, and 150*l.* for repair fund. Under the Peel Act 3,000*l.* had to be provided for endowment alone.

Mr. J. M. Dale was examined at great length, and gave some remarkable evidence, especially in favour of the rights of parishioners. Having been questioned as to the present Acts, the Chairman asked:—

Those Acts have done a great deal; do you consider that further elasticity is desirable?—Yes, I think a great many facilities are requisite to enable the congregations to multiply churches and chapels without the necessity of getting all these consents, because they cause delay and expense; and as the laity are the people to be first considered in the matter, they think they ought to have every facility given them for multiplying chapels. I go very far in that respect. I think they ought to be subject to no restrictions whatever. I think they ought to have the same facilities as Nonconformists, and build chapels when and where they like.

Do you think there ought to be no restrictions whatever on the building of churches?—I think not.

Further:—

A proposal has been made that 100 persons should have the power of building a chapel, public or private, without any limitation whatever; is that the sort of suggestion you would make?—I think 100 is too large a number; I think 20 persons, representing 100, would be sufficient; 20 people like myself; I have a very large family, and what with servants and family, I represent at least 50 people; I go further still; I think I ought to be at liberty, if dissatisfied with the min-

stration in the parish, to have a private chapel of my own.

In another answer, the witness added that there was the difficulty, under the present laws, of "contending with the Nonconformists." "The Nonconformists can run up their chapels as they please." Again:—

I understand from you that you would propose to put members of the Church of England exactly in the same position with regard to building churches, and other matters of a like kind, as Nonconformists?—I should.

The chairman, Mr. Beresford Hope, questioned this witness as to private chapels; the evidence given was very curious:—

I want to know something of the law as to chapels attached to private houses; what is the privilege of the peerage with regard to private chapels?—Certain peers and certain official personages have the right of having a certain number of chaplains.

Mr. Beresford Hope.—Do not you mean all peers?—I am not quite sure that it is all peers; at all events, the number varies according to the rank. On reflection, I think it is so; I apprehend it follows as a matter of necessary consequence, that if they can have a chaplain they can have a chapel.

Chairman.—Each chaplain may have a chapel?—I should think so; if a nobleman had five residences and five chaplains, he might have five chapels.

Mr. Beresford Hope.—Barons have two and dukes six chaplains; now suppose a baron had either one or three residences and a chapel in each, in either case he would have his full number of two chaplains, neither more nor less, to fall back upon to serve their chapels, however many or few?—Quite so.

Or if a duke had twenty houses, as some dukes have, they could only have their six chaplains?—Yes, noblemen can have as many chapels as they have chaplains, but not as many chaplains as they have chapels.

Again:—

I want to go back to the peer's chapel for a moment. Suppose a peer such as we mentioned had a chapel for a chaplain to officiate in, could any persons outside the family attend that chapel?—Outsiders would not be entitled to do so.

I mean with the peer's consent?—I do not think they would. It is true in the case I have mentioned the archbishop limited it to the family and dependents; the incumbent consented, but the chaplain had no cure of souls. The vicar of a parish would have cure of souls up to the very walls of the peer's chapel, and I apprehend he would nominally have the cure of the souls of the family themselves.

Mr. Beresford Hope questioned Mr. Dale at some length as to the liberty which, as a Churchman, he would desire for the Church:—

You hold that, considering the state of society and the variety of circumstances now, the Church of England should have great elasticity of obtaining worship according to the tastes of the worshipper?—According to the tastes of the worshipper; as long as the Church is wide enough to include the high and the low, I think they both ought to have the opportunity of multiplying places of worship for themselves.

Liberally multiplying them?—Yes; I think that is of more importance, because I know instances where in consequence of the opposition to the erection of chapels and churches, gentlemen have had to threaten that they would erect chapels under Lady Huntingdon's Connexion, and I know that a great many in consequence of such difficulties are driven to go to Dissenting chapels; people indifferent about ritual and sacramental efficacy go to chapels.

You think it therefore a greater evil that they should go to chapel than that their tastes and whims should be consulted within the Church?—I think so; as to the cases of whims and caprices, I do not think a sufficiently strong body could be got together to find the money to build the chapel.

When a body of men is got together to build a chapel, you assume their motive proves it not to be a whim?—Quite so; there is a substantial objection.

In short, your policy is to widen the area of the Church, and to make it more tolerant?—Unquestionably.

Mr. Dale would have every facility. He gave a forcible illustration of the action of the present law in preventing the ministrations of the clergy:—

I have a case now in which a church has been built under the Church Building Acts without a district. The incumbent has a very large congregation; he cannot visit a sick member of his congregation; he cannot administer the Sacrament to a dying member of his congregation if the relatives wish, or if the dying man has expressed an urgent wish, as they frequent do.

In reply to Mr. W. E. Forster and others, Mr. Dale amplified his evidence upon this point. Speaking of the incumbent of a district church, he said:—

He is not interfered with by the incumbent of the mother church for what he does inside the walls of his building; but he issued handbills a short time ago inviting the young persons to attend the church, when he would preach and instruct them. Then the rector came down upon him at once; he said, "You are interfering with my cure of souls; you are inviting my people to come to your own church; they must not do that."

Am I to understand from that that it is legal at this time for a clergyman of the Church of England to gather a congregation into his church, but that he is prevented by law from following his congregation to their homes, and keeping up religious communion with them?—I think he is; he must get them to come to his church without his going to them.

You mentioned a case in which the rector tried to prevent the other clergyman having communication with his congregation?—Yes, and issuing handbills or any other announcement, except on the church doors, of any special service he proposed to have.

Did you ever know a case of the rector or vicar trying to prevent a clergyman visiting his congregation when sick?—I have known cases; very rarely, I am happy to say.

What would be done in such a case; in what way would the incumbent try to keep him out?—He would have to take proceedings; he would have to go to the bishop, and the bishop very likely would decline in such a case.

It would be in his discretion?—Yes; in this particular case the parties went to the archbishop, and he effected a compromise between them, assuming that the law was as I laid it down.

Supposing the bishop assented, what would happen then?—I apprehend nothing could be done; I apprehend that it must be done through the bishop.

Suppose the bishop to approve of the rector's conduct, what steps could be taken; what would be the worst that could happen to the clergyman?—He could be proceeded against under the Church Discipline Act, because it would be an offence against the laws ecclesiastical if one clergyman intruded into the cure of another.

This was from his own experience:—

I have a case in my own family; I wished particularly that a child of mine, who was I thought apparently dying, should be christened, and wished my own father to come down, but he could not; I sent at once to the incumbent of the church which I attended, which is not my parish church, and asked him to attend. He said, "If you will get the consent of the vicar I will." That was a case in which there was a good deal of jealousy between the two vicars. In that case I knew the vicar of the mother parish personally, and he said, "Yes"; but I know my friend who did christen the child fully expected he would say "No."

Further on Mr. Dale said:—

And therefore a person dying, who disapproved of the conduct of his parish clergyman, could not receive the ministrations of the Church from the hands of even a friend without the consent of the incumbent?—He could not, in strict law. No doubt, in a case of great emergency, supposing a person was in the last gasp, and yet capable of taking the Holy Communion, the nearest clergyman, I suppose, would think it right to risk that, and I do not think any bishop would sanction any proceedings against him; but that is simply an occasional act, and not the systematic following up of a congregation.

Therefore it is practically what I said, is it not, viz., that if a parishioner for any reason disapproves of his parish clergyman, he may be deprived of all spiritual attendance at his own home?—Yes.

What punishment could be inflicted on another clergyman who visited him against the consent of his incumbent? Proceedings could be taken against him under the Church Discipline Act. In the first instance, the bishop would perhaps say, "Do not do it again." If he did it again, a commission would very likely be issued under that Act to inquire whether he had not committed an offence against ecclesiastical law, and if the commissioners held that he had committed an offence against ecclesiastical law, the bishop could punish him by suspension.

Suppose he was an unbeneficed clergyman, how could he be punished?—He could be suspended from the performance of any ecclesiastical functions whatever; at all events in that diocese. . . .

I had a very serious case in which a friend of mine was in his dying moments, and he wished to have the Holy Sacrament administered to him, and I called in the nearest clergyman; he came, and I said, "It is a case of emergency; I cannot go all over London to find out the vicar"; I said, "I must request you to administer the Sacrament, and I will hold you harmless from any consequences." I thought it necessary to say that. Even under the existing laws, in such extreme cases (supposing, for instance, the clergyman is in your house at the crisis of some sudden emergency), I do not think that any bishop would attempt to inflict any punishment in that case, and I am not sure that he could inflict any punishment.

It is not at all probable, I suppose, that any objection would be taken, but, as a matter of fact, you could not have held that clergyman harmless, could you?—I meant that I should have borne all expenses of any prosecution against him.

Mr. Dale further emphasized his opinions as to the rights of the laity:—

I have said more than once, that the more you multiply chapels, the more you promote church extension; it is necessary, in my opinion, in order to multiply chapels to get far greater facilities than you have under the existing system; if you have to go to the bishop and to the incumbent, what with one thing and another, it is at least two years before you get the church ready for service; I wish to enable laymen, who are disaffected with the mode of the services administered by their incumbents, or those who really have been driven away from the church by the minister's misconduct (we have instances nearly every week in the papers, and there is one to-day), a power of that kind for planting chapels wherever they like, and whether the bishop consents or not; he may think the incumbent right, and the parishioners wrong, but the parishioners are the persons to be consulted, and not the incumbent; if they have to go through the existing process, which takes months, if not a year, they will not, perhaps, go to church at all.

Very aptly did this witness answer as to the influence of the voluntary system upon a preacher:—

You know that some people take this ground, that where the stipend of the minister is entirely dependent on the will of the congregation, he is likely to preach what they like, and not what he thinks will do them good?—Yes, but my experience is this, that the more a clergyman preaches *at* his congregation the better they like him. I do not mean to say that his income might not be affected in the event of his turning round and changing his views from high to low Church, or the reverse; but if he dissatisfies his congregation in that way, the laity are the persons to be considered first. If they are dissatisfied with him on grounds of that character, I think that they ought to have the option of building a chapel where and when they like without restriction, and the more they build the better for the Church.

Here, for this week, having given some of the main illustrations as to the general character of the present law, we must conclude.

THE BONN CONFERENCE.

(*From our own Correspondent.*)

The Bonn Union Conference closed on Monday, Aug. 16th, on which day there were two meetings: one in the morning and the second in the afternoon, both in German. In fact, Döllinger, who spoke four or five hours or more, did not utter a word of English except once in the forenoon and once again in the afternoon. When speaking of Purgatory he gave an account of the origin of the doctrine; described with a kind of quiet, cutting sarcasm visions received by pious nuns; told of indulgences and deliverances from Purgatory, with all the other accompaniments of this doctrine, and then giving way a little to his pent-up excitement and indignation, he said, speaking of himself and the other Old Catholics:—"*We have made a clean sweep of it!*"—a remark which it might be well for the *Times* to meditate on; that paper having stated, I am told, that there is nothing but the infallibility dogma at present between the Old Catholics and the Vaticans. It appears that the *Times* thinks also that Döllinger holds himself bound by the decisions of the Council of Trent. Having asked Bishop Reinkens what the opinion of the Old Catholics were as regards this council, I saw at once that they did not consider it as having any authority. Yet still it was possible that Döllinger, who is the most conservative of them all, might continue to believe in it. Anxious to satisfy myself on this point I told one of the most learned professors in Old Catholicism what appeared to be the opinions of the *Times*. His answer referred me to a statement of Döllinger's made twelve months ago in the first Bonn Conference, and published in the report which appears on the authorisation of Döllinger himself. On p. 8 of the German report Döllinger says:—"As regards the Council of Trent, I believe that I may say, not only in my own name, but in the name of my colleagues, that we by no means consider ourselves bound to all the decrees of this council, which cannot be looked upon as œcumenical." I was told that if anything then decided on is looked upon as in itself good, it is received on its own account, but not by any means from any imaginary authority which might be supposed to belong to that council, which Döllinger does not consider to have been at all œcumenical. As to another opinion which seems to be held, to the effect that most of those from England and America had strong leanings towards Rome, that may be true perhaps of Canon Liddon, but of very few more. Liddon, it is true, was on the committee, but his influence did not appear to have very much weight in the conference. Dean Howson was the one who hit upon the proposal which was adopted as the ground of reconciliation between the Eastern and Western Churches, which was that the *Holy Ghost proceeds from the Father through the Son;* and no one will suppose that the good and learned dean has any Romeward proclivities. Liddon goes, no doubt, much further on the road towards Rome than the Old Catholics do; and then they have turned their backs on the Scarlet Lady, and are year by year getting nearer to Protestantism. Again, the only Anglican bishop in the conference was Dr. Sandford, bishop of Gibraltar, who, when called upon at the very last moment on Sunday evening, preached a sermon on the *spirituality, catholicity, and unity* of the Church of Christ, which was broad and generous to a degree that would satisfy any Dissenter. I mention this, however, here to show that the party in England which sighs for union with the "Man of Sin" was not so strongly represented in the conference as some would think, if not wish. Indeed, I cannot suppose any movement more likely to destroy this longing than Old Catholicism. No one who holds with the Old Catholics can do otherwise than intensely hate the Vatican.

Another point worth noticing here is this: the Bonn Conference points to a union of churches which does not suppose absorption or organic union, but only confederation, and this does away with the rotten notion of conformity. Indeed, the very high Anglicans who go in for the Bonn movement, by that very act murder their pet idea of uniformity, and become the best modern representatives of the mower sitting on the banks of the Shannon with his scythe resting on his shoulders, who, seeing a fine salmon in the water near him, made in self-forgetfulness a tremendous dab at it, and cut off his own head. Depend upon it Döllinger's movement will go farther than is generally supposed.

One of the oracles of Fleet-street spoke some time ago of the Old Catholics as fellows who, tired of the moral restraints of Rome, separated for the purpose of leading a life less fettered by ethical laws. Now this opinion is just as wrong as that of the *Times*.

The fact is, that the Old Catholics are watched by the Ultramontanes with an eagle eye. The latter are not satisfied to pry into all the present movements of these rejectors of Vaticanism, but they send, I am told, into neighbourhoods where these have lived and laboured, and rake up everything they can find in the least to the disadvantage of the adherents of Old Catholicism. Indeed, these are almost obliged to have only in their community

persons of respectable character, else they present so many vulnerable points to their Ultramontane foes. An Old Catholic priest who had been parish priest in Austria, but joined the Old Catholics, told me that he had been served in this way, that he became at last indignant, and wrote a letter to the Ultramontanes, not just in the style of Lord Chesterfield; and that when they could find nothing else against his character in the past, they made use of this expression of his indignation for the purpose, as they thought, of proving that he was a low, vulgar fellow. He would perhaps have been that if he had not resented *their* low vulgarism.

When going to the Bonn Conference I made what to me was a discovery. I had a second-class ticket, but, as the second class was full, I was put into the first class, where I met with another traveller who had fared like myself. We were alone there, for it is just as well to say that none think of travelling in the first class in Germany but *princes*, *oddities*, and *Englishmen*. And why should they, seeing that the second is just the same as the first, with the exception of being less secluded? Indeed, I have been in a train with only second and third-class carriages, where all except myself were in the third class. This may seem strange to many of you in England, who think it *infra dig.* to travel except in first-class circles. But to return to my fellow-traveller. He told me that Old Catholicism was simply and solely an invention of Prussia, which was encouraged with a view to found a German Catholic Church not connected with Rome. An Old Catholic priest and professor to whom I related this, said that it was a common opinion, and gave at once a striking illustration of this. Some time ago he was obliged for the sake of his sister's health to remove to a more open and healthy neighbourhood, where he took another house, larger and more roomy than the one he had before occupied. The Ultramontanes at once circulated the story that Bismarck had given him that house. But said this excellent, learned and laborious clergyman, I question whether Bismarck knows or cares whether I have a house or none.

Last Sunday was the festival of the Ascension of the Virgin. I happened to stroll into a Catholic church in Bonn during the service, and while the service was going on the priest said that according to an old and authentic tradition, all the apostles up till James were assembled round the bed of the Virgin when she died. A few days after her tomb was visited, when lo! the coffin was found empty, but filled with the most aromatic perfumes, a proof that she had been carried up bodily to heaven! On the same evening I had the pleasure or disgust of seeing at the house of a friend a clumsy picture of her ascension. This priest pictured the joy caused by Mary's approach; the choirs of angels greeting her; the holy patriarchs; her parents, Jacob and Anna; the holy virgins; and her lover or espoused one (he did not say husband) Joseph. Indeed, the ascension of Mary was more glorious than that of Christ. Christ was greeted by the heavenly hosts; but Mary was welcomed not merely by those but by the Son of God Himself, who still looks upon her as His mother.

The Roman Catholic churches are just now crowded, partly owing to this festival, and partly owing to the jubilee year and to the grand opportunity which the Pope grants believers of releasing souls from purgatory—although, as Döllinger said, they have not the face in Germany to put it so openly as in Spain, where often notices may be read on churches, "To-day souls are being taken out of purgatory," this very day in Aix-la-Chapelle I was anxious to see some of the relics in the cathedral; but it seemed utterly hopeless to think of this, owing to the crowds in the services. Indeed, there are being held in some places services from five o'clock in the morning till evening. Of course it was only the minor relics that I could have seen—such as our Lord's leather girdle, a piece of His cross, a part of the sponge which refreshed Him when on the cross, the girdle of the Virgin, part of the rope with which Christ was tied to the cross, a bone of Zacharias, the father of John the Baptist, part of an arm of old Simeon, a part of the reed with which Christ was mocked, some of John the Baptist's hair, a rib of Stephen, &c., &c. The greater relics are four in number, and these are exhibited only once in seven years, except when crowned heads want to see them. They are the dress worn by the Virgin when delivered, the swaddling clothes in which Christ was wrapped after His birth, the bloody cloth in which John the Baptist's body was laid after the beheading, and the cloth which Christ wore about His loins when on the cross. How is it possible that such deceptions can be practical? But if I missed seeing these precious relics, I saw, for the first time in the Courthouse, a civil marriage performed. The ceremony occupied about three minutes. The duties of the couple to each other were read, some law referred to, both asked if they took one another as wife and husband, a declaration made by the civil officer that the two were married, a certificate handed to them, and then a kind of constable said, "*Es ist fertig*"—that is, "The ceremony is finished." I don't know how people are married among you in England at the registrar's office, but what I saw struck me as simple, business-like, and secure. Of course, those who look upon marriage as a sacrament, or anything more than a civil contract binding for life, go to church, and have a blessing pronounced upon the civil ceremony. What is going on among us here is well worth the attentive study of thoughtful Englishmen.

CANON MILLER, THE *RECORD*, AND THE *NONCONFORMIST*.

Canon Miller has addressed the following letter to the *Record* of Monday:—

Sir,—You have pointedly transferred to your columns, from those of the *Nonconformist*, some strictures on my action during the last sittings of Convocation, and have pronounced those strictures to be correct and just.

I deal with them, therefore, as if they were your own, and ask a short space to remove misconception.

To say that I am as utterly opposed to the introduction of the vestments in question as any man in Christendom can be, is, I hope, needless; and opposed to any and every distinctive dress for the minister in the administration of the Lord's Supper.

But the strictures in question have reference to my remark that if the Church (not merely the Lower House of Convocation) would say authoritatively that no doctrinal significance was imposed by or implied in the sanction of the vestments, this might "lubricate" matters.

Now, Sir, under what circumstances and with what view was this remark made? On this all turns. Not at the opening of the debate, and in my first speech, with the view of smoothing the way for the introduction of the vestments, nor as blinking the fact that the great majority of those who are asking for the vestments do attach such significancy to them. Had this been the case, had I been wishing to lubricate matters for a decision in favour of vestments, your strictures would have been well deserved, and heavier strictures too.

But it was clear that the battle was lost, so far as our House went. The vestments were to be permitted. It occurred to me that we might lessen, at any rate, the mischief by so far acting on Mr. Gladstone's hint as to declare authoritatively that the Church, in allowing their revival, repudiated the imposition and even the implication of all doctrinal significancy.

I did not suggest that we should tell a patent lie, and say that no Churchman attached this significancy to them, but that the Church should disclaim it.

I may have been very wrong, but what there is to be "ashamed of," or how such a suggestion puts one into a sorry position, I am at a loss to see.

It was simply an attempt to make the best of a very bad business, by providing that if Convocation would have the vestments, and many who should wear them would attach to them doctrinal meaning, the Church, as a Church, should be clear.

And certainly I was aiming at a disclaimer far more decisive than the unsatisfactory one which was passed, which is worth nothing.

Your obedient servant,
JOHN C. MILLER.

The Precincts, Rochester, Aug. 18, 1875.

CANON LIDDON ON EVOLUTION.

The Rev. H. P. Liddon, who has just returned from the conference at Bonn, preached in St. Paul's Cathedral yesterday on the words, "But he, willing to justify himself, said unto Jesus, And who is my neighbour?" from the parable of the good Samaritan. In the course of an eloquent sermon the speaker said in spite of evolution theorists mankind was one vast and ancient family or brotherhood descended from one common parent. This natural fact was asserted by the Christian apostle at Athens, when he sought to recall a clever but volatile people to a deeper sense of the seriousness of life. "God," he said, "hath made of one flesh all the nations of the earth." The unity of our race had been disputed in modern times; but until the scientific world were of one mind upon the subject, Christians might safely continue to trust their Bibles. Just let them suppose that instead of being descended from a single pair of beings the human race was of hybrid origin, made up of the fusion of a great many distinct races—he would not say of men, but of creatures approximating more or less nearly to the human type—what would become of the moral ideas which assume that humanity is a great organic whole? What would become of the sympathies, the duties, the aspirations which befitted us men as being consciously members of the human race? Would it really be possible to endeavour to cherish love, respect, and community of feeling if at every turn we were haunted by the question how far this or that apparent human being really shared our nature at all, and did not rather belong to some other race of creatures which had little in common with our own nature beyond a little similitude of outward form? What was it which imparted such a sense of moral horror to the idea of cannibalism or murder but the conviction that we human beings were really members of one family and had the same blood flowing in our veins? Destroy this conviction, and it became difficult to tell how human rights ought to be respected, or whether they ought not to be largely extended. If the frontier of the human race were as indistinct as was sometimes suggested, it was not easy to understand upon what principles of morality or justice some, at any rate, of the more intelligent prisoners who were now caged up in our public gardens were still detained there, or why they were denied some sort of secular education, or were deemed incapable of holding property or voting for the representation of the people. Why were they not just as much our neighbours as the wounded man on the road to Jericho or the Samaritan who aided him? Why should we hesitate to admit that our estimate of their claims upon our charity was not altogether what it should be? A paradox in the long run was its own best corrective, and whatever we might say in moments of speculative thought, we all practically acted on the belief that all mankind formed one single race, with a sharply defined frontier separating it from all other whatever; and we acted on the supposition that this fact was the ground of those many and unceasing duties which we owed to one another. In conclusion, the rev. gentleman made an eloquent allusion to Howard, the prison philanthropist.

THE ECCLESIASTICAL COMMISSION.

The history of the Ecclesiastical Commission up to a comparatively recent date has been published*: we now propose to give, in a brief space, as intelligible an account as we can, of the income, expenditure, work, and cost of the commission for the year preceding November 1, 1874, derived from the last report of the commission just published.

The first thing that strikes one in the accounts of the commissioners is the magnitude of their work. Their income now amounts to probably a sixth part of the whole income of the Established Church. The second thing that strikes one is the fact that, to a great extent, they are now doing the work for which they were established. Quite one-half the income is devoted—and permanently devoted—to the augmentation of poor benefices. It is to be remembered that that work has come last of all, but, nevertheless, it has come.

The account of the Common Fund of the commissioners shows as follows:—

	£	s.	d.
Balance carried forward . .	427,638	7	2
Rental of estates . . .	706,668	3	4
Net dividends	87,773	4	1
From land and purchase account	100,000	0	0
Total . .	£1,322,079	14	7

Next, let us give the expenditure, simplifying the statement as much as possible:—

	£	s.	d.
Benefices augmented . . .	421,677	18	4
Archdeaconries augmented .	8,593	14	2
Chancel repairs	10,578	15	1
Payment to bishops . . .	84,143	10	4
,, chapters . . .	146,782	19	7
Capital sums to benefices . .	90,943	5	2
Farm buildings, &c. . . .	50,528	4	0
Drainage	6,836	12	7
Office expenses	29,088	7	8
Legal expenses	15 980	1	11
Surveyors, &c.	14,796	13	8
Architect	2,662	5	8
Income-tax	2,674	5	0
Sundries	5,792	5	11
Balance	430,885	6	4
Total . .	£1,322,079	14	7

One or two remarks concerning some of those items. It will be seen that, out of the income of the commission, more than half a million is allotted to the augmentation of benefices—that is to say, the revenues of the Established Church are increased to much from the revenues of the commission. This sum goes on augmenting year by year. It is, for the most part, the product of the reform of the episcopal and capitular estates. With regard to the payment of bishops it should be remarked, in order that no one may be misled, that these are made out of episcopal estates in the hands of, or managed by, the commissioners, and the same remark applies to payments to chapters. Of the official expenses we shall have a word to say presently.

This single account is only one out of nine accounts, but it would be of no service to give details of the contents of these somewhat intricate, but still intelligible documents. There is a good deal of information to be obtained from them, but not much that is of practical value. They relate to trusts, investments, lands, augmentations, rentals, capitals, &c. As to the last, however, we may say that the capital account, apart from the capital value of estates, shows—Government securities, 3,891,506*l.* 11s. 5d.; cash, 2,723,260*l.* 4s. 5d. The Ecclesiastical Commission is the greatest landlord in England, and one of the greatest capitalists.

Of the work done by the commission during the year, we find detailed statements in the report and in the appendices. They have assigned estates to the Bishop of Ely as the permanent endowment of his See. They have newly augmented hundreds of benefices; they have accepted and transferred patronages; assigned new chapelries, created a large number of new ecclesiastical districts, made conveyances of sites for churches, burial-lands, parsonage-houses, and glebes (another way of increasing the number of parochial benefices), enfranchised large numbers of estates from leases, and bought and sold property to large amounts. This, of course, is not the sort of thing we find in the Apostolic Church, but it is the Church of England of to-day.

All this work is expensive. In the Common Fund Account are to be found expenses amounting in the aggregate to 62,571*l.* 18s. 1d., but some of the other accounts have expenses of their own. Thus, to the Trust Account there are charged legal, surveying, and architect's expenses amounting to 1,013*l.* 13s. 5d.; in the Estates Rental Accounts charges of management amounting to 35,450*l.* 18s. 6d.; and in the Bishops' Estates ditto, 1,161*l.* 12s. 7d., making the aggregate total of cost of management amount to no less than 100,154*l.* 2s. 7d. May the commissioners flourish until they are swallowed up by *another* commission,

* See "The Ecclesiastical Commissioners; or, the Bishops as Church Reformers." (2, Serjeants'-inn.)

which will take their work out of their hands, and effectually and profitably, as well as equitably, deal with all Church property!—*Liberator*.

RELIGIOUS EDUCATION IN NEW SOUTH WALES.

The Sydney correspondent of the *Times* writes as follows:—"The process of habilitating the minds of the little men and women of the colony assembled in schools is going on satisfactorily—at least, so I gather from the annual report of 1874 The schools now number 990, being an increase of eighty, with 8,360 more children. The quality of the teaching improves, there being 1,464 principal, assistant, and pupil teachers to 100,384 children. The number of free scholars is 6,426. The system at present admits of public national schools and denominational, the different Churches maintaining their own with Government help. Of public schools there are from 400 to 420. The Parliamentary grant to the schools was 120,000*l*., while the parents paid in fees 53,536*l*. The continuance of the denominational system is still the subject of much debate, those who consider it of vital importance that the children in these schools should have moral truth mingled with their secular food being the most solicitous for it. The two sections, also, who have won the credit of using the school for proselytising and for strengthening their several Churches—English and Romish—strain every nerve to retain the public money and the influence appended thereto. But some changes are occurring. 'The process of the suns' is widening men's minds, as Tennyson says it must do. The Bishop of Newcastle here lately stated his views on the subject to his clergy, which may be taken as those of the most advanced of the English Churchmen. The bishop is a far-seeing man, and has ceased to expect the ideal in actual life; he is content with what is possible, and seems to be aware that there are people in the world besides himself who have a right to an opinion. Yet his is by no means the fatal motto of some modern compromising statesmen—'Not what I would, but what I can.' The bishop tells his clergy that they had better accept the school system as a fact—as a good thing on the whole—and make the best of it. He likes it better than the denominational, for the denominational, after all, has been no security for religious teaching, for the clergymen have not attended. The bishop affirms that hitherto both parents and clergy have trusted too much in the denominational school. Whatever may be expected of the schools, the work of inculcating moral principles must rest with the parents and the clergy. Along with the special religious instruction in day-schools, more effective provision must in future be made for religious teaching among parents, in Sunday-schools, and in the clergyman's attention to the homes of the people. The bishop does not believe that while we have denominational schools we necessarily have religious education, and he warns his clergy against deprecating public schools (in which, by-the-bye, any minister may attend at a certain hour to assemble the children of his church for religious instruction) as godless schools. He is free to confess that much that is called religious instruction may be a mere hindrance to secular instruction and without any moral benefit. Judging from his language, he would allow that a school which did not open and close with prayer might fulfil its purpose quite as well as one that did, and perhaps better. There is sound sense in this, worthy the attention of English as well as colonial clergy."

THE EXPLOITS OF CATHOLICISM IN CENTRAL AMERICA.

(From the *Journal de Genève*.)

The antagonism between the civil power and the Catholic priesthood has lately delivered over the town of San Miguel, Salvador, to fire and sword. The details given by the journals of Central America would appear incredible, were they not confirmed by the reports of the officers of the English navy who were in Salvador at the time.

The leading facts are as follow: For some time past there, as elsewhere, the Catholic Church has assumed a hostile attitude towards the Government. Their relations were still more embittered, when lately a decree was issued, placing the guardianship of the cemeteries in the hands of the municipality. The Ecclesiastical Council protested, and the capitular vicar launched such an insolent mandament against the Government that the President Gonzales forbid its being read from the church pulpits.

Then the priests had recourse to their usual tactics. They inflamed the popular passions against what they called the tyranny of the Government, and employed the pretext of the suppression of a market (an unpopular measure) to apply the match to the powder.

On the morning of June 20, Father José Manuel Palacios pronounced a violent discourse after mass, in which he excited to open war against both the Government and the merchants who supported it, instead of sustaining the interests of the Church. After mass he and a notorious bandit, named Tinoco, harangued the assembled crowd, and, placing themselves at its head, marched to the prison, where they let loose 200 convicts, who joined their *cortége*. With this reinforcement Palacios, in gown and surplice, bearing a cross in one hand, a poignard in the other, marched to attack the little garrison commanded by the Generals Espinoza and Castro.

The first of these officers having imprudently advanced to meet them, was massacred, the assassins hewed the body in pieces, and trod them under foot. Castro, wounded in the head by a cut of a machete (large knife), was thrown from the top of a wall; three days afterwards, he died of his wounds; they then fell on the soldiers, and massacred them all without pity.

After this, came the pillage and the fire. The populace, still led by Palacios, rushed on the magazines and dwellings of the merchants, killing all who resisted, insulting and violating their wives. In order more quickly to fire the buildings, they used petroleum; and, but for the energetic intervention of Captain Long, of the British man-of-war Phantom, the slaughter and burning would have lasted for days.

The victims of this tragedy may be counted by hundreds. And the losses of the foreign merchants alone amount to not less than 1,000,000 dollars. It may be subject of astonishment that such deeds could be enacted in a town of 40,000 inhabitants, celebrated for its commerce, and which, under Spanish rule, was one of the most prosperous in the country; but there, as at Panama, and in Central America generally, the great majority of the population is composed of Indians, negroes, and metis, as superstitious as they are ignorant and vicious.

On the dead bodies of several rioters, says the local journal *El Universo*, were found "Passports for eternity," signed by, and sealed with the bishop's seal, bearing these words, "Peter, open the gates of heaven to the bearer, dead for the cause of religion."

At the moment that Captain Long, on demand of the British Consul, landed at Union, the garrison of that town, thus set at liberty and joined by some detachments from Honduras, marched to the help of the unhappy inhabitants of San. Miguel, whilst the President Gonzales, at the head of 600 troop, declared the district in a state of siege. On his entry into the town, he ordered sixteen of the rioters to be shot, and placed Palacios, and another monk, Father Juan, in confinement; he would willingly have had these two ringleaders shot also, but the fear of the populace retained him.

As to the primary instigators of the tragedy, the Bishop of San Salvador, and seven other priests arrested the same night, they were put into carriages without giving them time to take any baggage except some *bottles of brandy*, and accompanied by an escort, were put on board the steamer City of Panama, whose captain received orders to land them at Corinto in Nicaragua.

This expulsion is the prelude, it is said, to energetic action on the part of the Government to put an end to the anarchy which now prevails. An address has been signed by the principal citizens, requesting the president to execute justice on the guilty, and not to allow priests, in open revolt against the law, to be exempted from its penalties.

P.S.—The official reports transmitted by the English and American consuls to their Governments confirm the above recital. One more detail and we have done. For several days before the outbreak, medals were distributed at the Episcopal Palace bearing the effigy of the Virgin, or of the Sacré-coeur, and the priests assured those who enrolled themselves that the wearing these would protect the wearer from the balls.

The *Rock* states that proceedings under the Public Worship Regulation Act are to be commenced again the Vicar of St. Jamess', Hatcham.

The vicarage of Eversley, so long the scene of the labours of the late Rev. Canon Kingsley, has been conferred by Sir W. H. Cope, Bart., the patron, upon the Rev. Nigel Greville, M.A.

The New Reformation.—The Grand Council of Geneva, by sixty-four votes against seven, has adopted a resolution for the suppression of the convents of the Sisters of Charity.

The Secession of the Rev. R S. Hawker.—The *Western Morning News* has been informed that it is in contemplation to publish the correspondence of the Rev. R. S. Hawker, vicar of Morwenstow, with Cardinal Manning and other Roman Catholic dignitaries, extending over twenty years. These letters, it is said, will show that the change of faith avowed on his deathbed was not sudden, and that in effect he had long been a Roman Catholic, though not openly. [Mr. Hawker was, notwithstanding, until his death, a beneficed clergyman of the Establishment, and the intelligence of his "conversion" was received with great astonishment.]

The Bishop of Chichester on Disestablishment.—The Church of St. Clement's Hastings, said to be 1,000 years old, was reopened after restoration on Thursday by the Bishop of Chichester. In responding to the toast of his health at a luncheon given subsequently, his lordship said he should consider it one of the greatest calamities, if so ancient an institution as the Church were overthrown instead of being reformed in those points where improvement was desirable. If the ancient Church of England were separated from the State, he should feel that the State had suffered an irretrievable loss, and that the Church would for a time at least be greatly weakened and humbled. He pointed out the advantages of an endowed Church in poor country districts, and expressed an opinion that no one who had taken holy orders should league with others to subvert an institution which had proved itself to be of the highest advantage to the people and might be of still greater benefit.

Mr. Gladstone's Work in France.—The translator of Mr. Gladstone's work on Ultramontanism has written to the newspapers, quoting a letter he received from Duke Decazes, the Minister for Foreign Affairs, thanking him for sending a copy of the translation, and adding, "You informed me that the Minister of the Interior has not thought it right to grant you the stamp which authorises the hawking of the pamphlet in the streets. I find from information I have obtained from the Ministry that the stamp is not necessary for the introduction and sale in Paris of writings from abroad. The stamp merely permits their sale in the public streets, and no authorisation is necessary for placing them with French booksellers." The translator proceeds to say that a diplomatist made futile efforts to obtain a more liberal treatment for Mr. Gladstone's work.

Ecclesiastical Fees.—On the 11th inst. an Act received the royal assent, by virtue of which bishops' secretaries and other officers appointed after that date are to hold their appointments subject to alterations. On or before March 1 in every year, the persons employed in the transaction of official business by any archbishop or bishop are to transmit to the Secretary of State a return of all fees received in their office up to January 5 in the same year. The Act provides for the appropriation of a fund in the Three Per Cents, in the hands of the Governors of the Bounty of Queen Anne, to the judge appointed under the Public Worship Regulation Act, 1874, amounting to 1,112*l*. 18s. 1d., in such proportions as the Archbishop of Canterbury, the Lord Chancellor, the Archbishop of York, and the Lord Chief Justice of England, or any three of them, may appoint, in order to provide a salary for the judge and payment for his clerk until such salaries are provided by Parliament. Under the Act, the official principal of the Chancery Court of York may resign his appointment without invalidating his claim to compensation under the Probate Act, 1857.

Mr Stanton on Ritualism.—Mr. Stanton, of St. Alban's, Holborn, gave a lecture, entitled, "Why am I a Ritualist Parson?" before a large audience on Thursday, at the schoolroom, Baldwin's Gardens, Holborn. He commenced by humorously detailing the various names the Ritualists had been called in derision, his remarks on this point causing roars of laughter. He said the Bishop of London was without doubt one of the kindest men in England, but he had treated him (Mr. Stanton) most unkindly during the suspension of Mr. Mackonochie. If Ritualism were wrong, then the Prayer-book was wrong, and until that book was altered Ritualists were the most loyal party in the Church of England. They worshipped Almighty God both as Father and King. Did they not find in the New Testament that wherever God was worshipped He was worshipped with ritual? and did not mere ritual occupy a great place in the world? What was a court without a ritual? What was a judge without his wig, a policeman without his helmet, a soldier without his uniform? In conclusion, Mr. Stanton appealed to the working men of England to see fair play—that was all they asked for. As to the charge that they were leading the people to Rome, he would tell them that as a Radical he could never submit to the Pope. He did not believe in Established Churches, and had belonged to the Liberation Society for two years.

Bishops' Estates.—A Parliamentary return shows that ten prelates have had estates transferred to them of an estimated net annual value equal to the income intended to be the endowment of the see. The estimated gross annual value of the estates assigned to the Archbishop of Canterbury is stated to have been at the time of such assignment 17,906*l*., and the estimated net annual value 15,000*l*. In the case of the Archbishop of York, the estimated gross annual value was 11,873*l*., net 10,000*l*. The Bishop of Durham, gross value 9,268*l*., net 8,000*l*. The Bishop of Ely, gross value 6,814*l*., net 5,500*l*. The Bishop of Gloucester and Bristol, gross value 5 912*l*. net 5,000*l*. The Bishop of Lincoln, gross value 5,647*l*, net 5,000*l*. The Bishop of Worcester, gross value, 5,997*l*. net, 5,000*l*. The Bishop of Carlisle, gross value, 5,231*l*. net, 4,500*l*. The Bishop of Peterborough, gross value 5,512*l*., net 4,500*l*. Of the above episcopal estates those belonging to the sees of Ely, Carlisle, Durham, Norwich, and Worcester are governed by the Estates Committee; the net proceeds of the property so managed belonging to the last four, for the year ending with October, 1874, amounted to 22,059*l*, or 59*l*. more than the required 22 000*l*. The return states that the endowments secured to the Bishoprics of Lincoln and Peterborough were revised on the avoidance of these sees, and the annual values here stated are those of the estates belonging to the sees after such revision.

Queen's Anne's Bounty.—The annual account of this great trust fund shows that in the year 1874 the income amounted to 134,937*l*. of which sum 15,119*l* was from first fruits and tenths, and 119,818*l*. from interest and dividends on property. The interest and dividends paid to the clergy amounted to 105,993*l*., being nearly 14,000*l* less than the above item of receipt from property; and the charges of management were 6,951*l*. The Governors state that their aim for years past has been that a good income should be paid to incumbents, and yet that the original annual revenue of first-fruits and tenths should be kept free from diminution for expenses of management, and remain applicable to the augmentation of poor benefices in conjunction with benefactions; and this result has been attained by investing the capital at a rate of

interest slightly higher than that paid to incumbents. Some of the clergy were recently receiving only 3 per cent. interest. The board have lately resolved to pay 3½ per cent. interest on all capital sums of money held by them for the augmentation of the income of incumbents. The governors have again to record the liberal generosity of benefactors to poor benefices, and give a list of eighty-seven to which they assigned grants in 1874 to meet private benefactions. The balance-sheet shows that at the end of the year 1874 the property vested in the governors—stock, securities, and money lent on mortgage—amounted to no less than 3,475,654*l.*

Religious and Denominational News.

THE METHODISTS AND MINISTERIAL LIBERTY.

We gave last week a brief summary of the debate upon this question at the recent Conference. The following is a more extensive report of the two principal speeches :—

Mr. BOND said it appeared to him that the resolution of the Second London District interfered with the liberties of Methodist preachers—it implied that it was dishonourable for them to take part in any political meeting except so far as Conference shall have determined. If that resolution had been adopted years ago, it would have prohibited a great deal of political action which had been taken by our ministers—such, for instance, as was taken many years ago by Dr. Waddy when he opposed the election of Mr. Roebuck at Bath. It would have prohibited the action taken at a subsequent period by Mr. Arthur, in the case of ex-Governor Eyre. It would have prohibited the action of those brethren who had felt it their duty to advocate the principles of the Alliance Association. It might be said that some resolution had been passed by this Conference that had permitted the agitation of this subject. He had discovered some resolutions passed on the subject of temperance, but had not discovered one with respect to the Permissive Bill. Therefore the London minute would stop the action of those who advocate the Permissive Bill. It seemed to say that a bare majority of this Conference—say 300 to 299—should lay its heavy hand on the consciences of many of the brethren. It had been said that this minute was intended to re-affirm certain action taken by the Conference on a former occasion. "Was it, then, intended to reaffirm"—he quoted the minutes of 1843—"those sentiments of respect and affection towards the Church of England which our connexion has from the beginning openly professed and honourably maintained?" It was admitted that this action, with respect to political meetings, was only prohibited till the Conference should otherwise determine. But there might arise cases of great urgency in the intervals of Conference, and where they to be prohibited from discussing them? It would hardly be in harmony with the dignity of their ministry thus to have their hands tied. For the fathers and brethren on that platform, including the president and the ex-president, not to be allowed to express their convictions on the burning questions of the day, would be a great loss to the politics of the country. They would allow him to say that, while he objected to the resolution of the London District meeting, and while he spoke in favour of his own resolution, he was distinctly opposed to their agitation of mere party politics. He should consider that a very mischievous course of proceeding, and likely to stir up around them a nest of hornets. He should think it a most injurious thing to introduce the question of politics upon Methodist premises. But he did think that, as ministers, they ought to preserve their citizenship. Citizenship involved not only a right, but a trust; and though they might abandon the right, they could not abandon the trust. This country was committed to them as citizens, and they were bound to carry out their Christian conviction, and fulfil their Christian duties in relation to the Government of this country, as well as in all other respects. We had no more right to pray for good government without attempting to secure it than to pray for favourable harvests without working for them. They ought to be as free as their neighbours. There was not a cobbler, not a tinker, not a person in the lowest social position, who might not state his own convictions on political questions; and were Methodist preachers, competent to be in the forefront in relation to the politics of the country, to be compelled, according to this minute, to retire altogether from the arena? Moral and religious questions were questions of conscience, not of mere opinion; and were their consciences to be interfered with? Some persons had strong convictions on certain subjects, and they ought to be allowed to express them. Where a man had not strong convictions, he would advise him to keep his opinions to himself. Where he had strong convictions as to what was his duty, it was a species of tyranny—and he did not use that expression disrespectfully to any one—it was a species of tyranny to bind him down not to express them. Mr. Garrett had strong convictions in relation to the Permissive Bill. Some of them did not feel compelled to take a part in that movement to the extent that he did. But others had equally strong convictions on other questions, and they ought to be free to express them. In relation to social, moral, and religious questions, there ought to be freedom. It would be said that the tendency of such a course would be to divide the brotherhood of Methodism. He loved the brotherhood; but he believed the brotherhood must be maintained by love, and not by law. He was quite sure that the attempt to repress liberty of speech too much would not conduce to the unity of Methodism. If they tied down the lid of a boiling tea-kettle and stopped the spout, their action would not contribute to the unity of the kettle. The only way was to allow the tea-kettle to lift its lid, and the steam to find vent by the spout. (Great laughter.) The bond of love—(loud laughter, in consequence of the introduction of the speaker's name)—the *bond* of love would hold them together, notwithstanding diversity of political thought and action. In relation to this subject, the eyes not only of their own people, but the eyes of the Christian world were upon them; and if they deliberately threw away their rights as Methodist preachers, they would find it did not add to their dignity. He felt that the yoke of earlier legislation was one which their fathers were hardly able to bear; and he hoped they would not, by accepting the London minute, allow a heavier one to be bound upon themselves. (Cheers.)

Rev. W. H. HOLLAND rose to oppose the amendment which had been proposed by Dr. Jobson. He hoped it was not to go forth to the world that they were to be forced to adopt the London minute without any discussion, without being allowed to say a word for themselves, and without waiting to see whether after discussion they could not all accept the decision of the majority; but if they went on with the order of the day it would completely silence them. He implored the Conference to think twice before they came to a decision so humiliating to themselves. In reference to the London minute, he hoped the discussion would be an impersonal one, for if anything unkind was to be said about the chairman, he would have nothing to do with the debate. He could not accept the London minute as it stood; and, as he understood it, he could not submit to it. There was a meeting at Sheffield the other day in reference to Mr. Plimsoll and the sailors; he was urged to attend that meeting, and he should like to have gone, but the London minute forbade him. If he had gone it would have looked as if he were defying the Conference; and had it come to this, that he could not attend a meeting to promote measures to save the sailors without asking permission of the Conference? If he had gone he should have made no political assault upon the Government; he should have assailed them on social grounds; for it was an injustice and a blunder to take the Agricultural Holdings Bill, out of which any landowner could write himself by a stroke of his pen, instead of a measure which might save the lives of thousands of sailors, and prevent their wives from becoming widows and their children fatherless. (Cheers.) The London minute placed them in a most serious position before the public. Were they really to be told that on those great social, moral, and religious questions which affected the nation at large they were not to exercise their public rights as citizens without coming to the Conference first and asking permission? What was the question now stirring all Europe?—was it not the ecclesiastical in relation to the civil law; the struggle to put the ecclesiastical above the civil law? It was a question of conscience, and not of party politics; and God forbid that the time should ever come when the statesmen of Europe should look upon the Conference as wishing to exercise such a control over a thousand ministers as would deprive them of their right publicly to express their convictions not on mere party politics, but on those great questions which affected the religious and moral life of the nation. They were in danger of taking such a position as would lay them open to the charge of Ultramontanism. They were told that the London minute was in harmony with old legislation; but the circumstances to which the legislation originally applied were changed, and therefore the legislation must be revised to suit the new situation. The Church of England was changed, and the Wesleyans were changed. He contended that he was perfectly in order in making an attack upon the Establishment, because he was contending for a revision of the legislation, and to show that, he must show that the change in the Church of England demanded a change in their law. (Cries of "Order.") Some might cry order, but whatever might have been the case in time past, it was no longer worth their while to support it. Still, in assailing the Church of England, he would limit himself to a sentence or two, for he did not wish to grieve, needlessly, those who were in favour of the Establishment. He believed the Establishment was tottering to its fall; its Protestantism was hopelessly gone—(Hear, hear)—and the Popish party in it was from a Protestant point of view rotten to the core. He could not support the Church of England for another reason—the doctrine of neutrality in relation to it was altogether unsound. If the Establishment were a new institution, freshly coming into existence, then neutrality would be accomplished if those who were for it and those who were against it were alike silent. But the Church of England, to be preserved as a State institution, merely needed to be let alone. It was served and perpetuated by being let alone. So that real neutrality was impossible; and he that was not against it was for it. The best service the Wesleyans could render the Establishment was to be quiet; and in that sense neutrality was a mere unreality and pretence. (Hear.) So long as they could be kept quiet the other side would have all their own way. He could not help asking himself what was his own responsibility in the matter. So long as he did not oppose the evil he was responsible for its existence. It was a political institution, and the man who did not vote against it was thereby a consenting party to its continuance. They all objected to the Popish tendencies in the Establishment, and every Methodist preacher was responsible for the continuance of the evils in the Establishment who neither spoke nor voted against them. (Hear, hear.) Whilst he reverenced the convictions of those who were opposed to him, he could not and he would not be a party to anything that kept down his right to assert his Protestantism before the world. (Hear, hear.) He asked for freedom, but he had no wish that liberty should be abused. Up to that time he had never taken part in a public political meeting except on the education question, and the proposals to reduce the number of public-houses. He had often been urged to take part in purely political and in municipal elections, but he had not done so; he had never spoken at a ward meeting for a municipal election, and he had not the slightest wish to do so. As ministers they had too much common-sense to go and make violent attacks on each other at small meetings where their people differed in opinion. Suppose Dr. Osborn were as young again as they could all wish him, and suppose the Doctor travelling with him in some small village circuit. Suppose that Mr. Holland was the superintendent, and Dr. Osborn his young man. Suppose Dr. Osborn came to his superintendent and said, "I have joined the Liberation Society, and am going to speak at the meeting to-night." It would be his duty to advise his young man not to go, because of the disturbance it would make in the Wesleyan Society. There would be the farmer in the next village, and the draper over the way; they differ in opinion; let them fight it out between them; did anybody imagine that he should have any difficulty in inducing his young man, Dr. Osborn, to keep the peace? (Loud laughter.) But while they did not abuse their freedom, still they must be free. In their being so, their peace, their fair position before the nation depended. He could not submit to the London minute; he believed there were many who would not submit to it. They never could carry out the restriction with the rising generation of Wesleyan ministers; and why pass a minute which could not and ought not to be enforced? He implored and besought the Conference to take some middle course. Let the Conference say on the one hand that it would not expose itself to the charge of being Ultramontane and taking away the citizen rights of the preachers; and on the other hand, let them refrain from political agitations on mere party questions; especially in those small places where they would be in danger of injuring the spiritual interests of their church. Christian ministers ought not to be mere political agitators. They remembered what occurred at the Hull Conference: a minister was brought up, not for attending the meeting against the disestablishment of the Irish Church, but because he had not spoken with sufficient propriety. If anybody abused their freedom, the Conference could easily call them to account. He implored the fathers on the platform to trust the young ministers. "Trust us! Trust us! If anybody tells you we want to be mere political agitators, going here, there, and everywhere for party purposes, don't believe them; don't believe them; we have no such wish." (Hear, hear.) The bond of the brotherhood of Wesleyan ministers was dear to them, and it could be preserved by the generous toleration of each other's differences, and not by suppression or restraint. (Hear, hear.) After the death of the Siamese twins, it was discovered that the ligament which joined them might have been separated by the sharp, quick cut of the surgeon's knife, without endangering their lives. For there was no artery, nothing vital in it, but no surgeon was found bold enough to perform the operation. The ligament which bound Methodism to the Church of England would not be severed by the sharp cut of the surgeon's knife: though if it were, Methodism would not bleed to death; but the ligament was being gradually eaten away, and soon it would all be gone. It was already a shrunken, shrivelled, and withered thing; and why should they be held in bondage by a piece of dead skin? Let them separate. The path through life for the Church of England was not their path. Their lines henceforth lay in different directions. Let the Church of England go her way, and God bless her! and let us go our way, and God bless us! (Loud applause)

After the debate the following declaration was adopted by general agreement:—"That the minute of the Second London District meeting be cancelled; that the resolution be also withdrawn; that the Conference recognises on the one hand the individual freedom of the ministers as Christian citizens, and on the other hand their responsibility to each other and to the Conference as members of a non-political body, and confides in their loyalty and honour so to regulate and control their public action as not to imperil the unity of the ministerial brotherhood, or disturb the peace of the connexion at large."

EAST DULWICH.—A project has been started for erecting a Congregational chapel for the large and increasing population of East Dulwich. A public meeting is to be convened, and a committee organised for the purpose.

KENSINGTON AND CANONBURY.—We have to

announce that the Rev. Dr. Raleigh, of Canonbury, has accepted the unanimous invitation to become their pastor, of the Congregational Church at Kensington, lately vacated by Dr. Stoughton.

Conference Hall, Mildmay Park.—Mr. George Müller, of Bristol, has preached here to crowded congregations during the last two Sundays. Also on Tuesday and Friday evenings, and Wednesday and Thursday at noon. He is observing the same order this week, and will take leave of the people next Sunday.

Stockwell Congregational Chapel.—We are informed that the pulpit of Stockwell Congregational Chapel being now vacant, through the resignation of the Rev. D. Thomas, D.D., will be occupied on Sundays, Aug. 29, Sept. 5 and 19, by the Rev. J. B. Heard, M.A., late a clergyman of the Church of England.

Long Eaton.—Vicarial Courtesy.—The Congregationalists of Derbyshire and Nottinghamshire have resolved upon the establishment of a new Congregational church in the large and rapidly increasing village of Long Eaton, situated between the two counties, and in close proximity to the populous Erewash Valley. A bazaar in aid of the new church and schools was opened on Monday, August 24, by Mr. Crosbie, M.A., LL.B., of Derby. The bazaar was held in the National Schoolroom, Long Eaton, kindly lent by the vicar, the Rev. Mr. Atkinson.

Turkish Missions Aid Society.—The friends of this society have presented to the Rev. Henry Jones, M.A., 300 guineas, and a handsome timepiece with the following inscription:—"Presented to the Rev. H. Jones, M.A., Cantab, together with a purse containing 300 guineas, as an acknowledgment of twenty-one years' faithful services as secretary of the Turkish Missions Aid Society, August 14, 1875." The presentation was made on behalf of the contributors, among whom are the noble president of the society, the Earl of Shaftesbury, K.G., and the vice-president, the Right Hon. Lord Ebury, in an appropriate address, by Frederick J. Tomkins, Esq., D.C.L., barrister-at-law of the Inner Temple, Lincoln's-inn.

Wycliffe Congregational Church, Warrington.—A successful attempt has just been made to wipe off the building debt on this church. The building was opened for divine worship in September, 1873, by the Rev. J. G. Rogers, B.A., and cost, including furnishing, about 9,000*l.* The congregation, to a very large extent, being composed of the wage-earning classes, special arrangements in the collection of funds were adopted to suit their convenience, and the contributions were spread over a term of three years. Ultimately it was found that a sum of 720*l.* was required to liquidate the debt, and Mr. R. W. Dale, M.A., of Birmingham, was invited to preach the anniversary sermons on Aug. 15 last. The collections made on that occasion amounted to 737*l.* 15s. 11d., in addition to which a contribution of twenty guineas, intended for the collection, has been received by the treasurer.

Messrs Moody and Sankey's Balance-Sheet.—The publication of a balance-sheet by the treasurer of "Messrs. Moody and Sankey's London Mission," and certified by the Messrs. Turquand, shows that the expenses incurred by the operations of those gentlemen in the metropolis was 28,396*l.* 19s. 6d. The expenses are allotted thus:—The northern division (Agricultural, &c., Halls), 2,845*l.*; western (Opera House), 6,452*l.*; eastern (Bow-road Hall), 7,104*l.*; southern (Camberwell, &c.), 6,091*l.* The general expenses are set down at 5,993*l.*, and they include 850*l.* paid to "ministers and evangelists who assisted Mr. Moody," 320*l.* for "distribution of the *Christian* among ministers and others," and 2,850*l.* for chairs, which have since been sold for 1,270*l.* The public have already contributed 28,238*l.* 9s. 6d. towards the total required, mainly in the form of donations, of which 2,578*l.* have been received in sums ranging from 6d. to 550*l.* The result is that a balance of 158*l.* 10s. is still wanted.

Stoke-sub-Hamden.—The recognition of the Rev. Robert Henry a spastor of the Congregational Church, took place on the 17th inst. In the morning the Rev. Ll. D. Bevan, LL.B., of London, preached to a large congregation an eloquent sermon from the words, "Thou shall see greater things than these." A public dinner was provided in the schoolroom, which had been beautifully decorated for the occasion, and was the theme of general admiration. Mr. W. B. Hobditch, South Petherton, presided. After dinner the usual loyal toasts were proposed and cordially received. "Christian Ministers" was responded to by the Rev. J. T. Grey, Weston-super-Mare; "Success to Foreign Missions" was responded to by the Rev. E. H. Jones. Other speeches were made by the Rev. E. S. Prout, M.A., the Rev. J. Marsden, Llewelyn D. Bevan, the Rev. R. Henry, and Mr. Southcombe. After tea a public meeting was held in the chapel, which was crowded. Sir Morton Peto, Bart., presided and addressed to the members some observations upon the pecuniary and moral support of the ministry. Mr. Southcombe detailed the circumstances which led to Mr. Henry being invited, upon which Mr. Henry made an appropriate speech, and was followed by the Rev. J. Hoyle, the Rev. R. James, the Rev. J. Stirling, the Rev. E. H. Jones, the Rev. J. Marsden, the Rev. E. S. Prout, and the Rev. Ll. D. Bevan, all on specific subjects. The meeting soon afterwards closed. Besides those named there was a considerable attendance of neighbouring ministers.

Mold.—The English Congregationalists of Mold celebrated the eleventh anniversary of the opening of their church by a series of meetings last week. The attendance was very large, and on two of the evenings numbers were unable to gain admission Sermons were preached on the Sunday by the Rev. A. Wilson, B.A., of Stockport; on Monday afternoon and Tuesday evening, by the Rev. E. Herber Evans, of Carnarvon; on Wednesday, by the Rev. W. W. Harry, of Knutsford; and on Thursday, by the Rev. Wm. Rees, D.D. There was a tea-party on the Monday afternoon, followed by a public meeting at night, over which Henry Lee, Esq., of Sedgley Park, Manchester, presided. The Revs. J. D. Ridley (Holywell), P. W. Darnton (Chester), E. Herber Evans, F. B. Brown (Wrexham), A. Wilson, B.A., and D. Burford Hooke (pastor) took part. In his opening remarks, Mr. Lee, speaking of "the Church of the future," said it would be based on love to Christ, and the love of Christ would be the liberty of the Church. He regretted that the Christian Church was so divided in this day, but he believed that its divisions would be far less when religion was separated from its State fetters. Fraternity among the different sections of the Church would then cease to be an impossibility, and "brotherly love would continue." The priesthood of the Church would in no case be arrogant or presumptuous; it would be one that would persuade, exalt, and comfort men, and its watchword, in the true sense of the terms, would be—Liberty, Equality, and Fraternity. In other words, he believed that "the Church of the future" would embrace those principles which they, as Congregationalists, believed to be those of the New Testament.

Correspondence.

MR. GORDON AT EARLSHEATON.

To the Editor of the Nonconformist.

Sir,—I have read your paper of the 11th. Who your Earlsheaton correspondent is I know not; but as a measure of justice, I demand to be allowed to state the facts of the case, and to give my authorities—the reports of the local paper—for the correctness of my statements.

1. Your correspondent says I "*was allowed ample time at the close of Mr. Gordon's lecture.*" This is fiction, not fact. Mr. Gordon had stated in his lecture that "a great part of tithe was of modern origin, created by the Act of Parliament." I challenged him to produce one out of the three hundred which he said existed. He could not (as I well knew) produce even one. The chairman, Mr. Clay, then came to his rescue, and determinedly, time after time, as I pressed my right, according to the announcement on the bill calling the meeting, to ask questions, refused to allow me even to ask one more question, much less to address the meeting. As this part of the meeting had great interest for the audience, and would presumably interest the public, it is reported almost *verbatim* in the *Dewsbury Chronicle* of August 7th. The words which were actually used were (*vide* the local papers)—The Chairman: "I think we have had enough, &c." Mr. Berger: "Allow me to put a question." The Chairman: "Don't put me down, &c. The question shall not be answered, &c." Mr. Berger: "Will you"—— The Chairman: I shall not allow you to *address* the meeting." Mr. Berger: I am going to ask a *question*." The Chairman: "No, no; I am chairman, and I will not allow you." (Hisses.)

Is this being allowed ample time? I think not.

2. Your correspondent says, "Mr. Gordon's mouth was emphatically closed" at my lecture the following evening. The printed report (*vide Dewsbury Chronicle*, August 7), says, "The lecturer (myself) concluded an able lecture by calling upon his audience, if they thought the Church was worth preserving, to stand by it, and announced that he would answer *any question* which *Mr. Gordon* or any other gentleman might put to him, but as *speeches* were *not allowed on the previous evening, speeches* would *not be allowed* on that occasion." Mr. Gordon said, "He had to ask whether the decision of the lecturer was absolute—that he was not to be heard *except in the form of questions*?" The Chairman: "He (Mr. Gordon) must conform to the rule laid down."

Here is Mr. Gordon's own admission that he himself was treated as Mr. Berger was at first treated the previous evening. No *speeches*, but simply *questions*, were allowed at Mr. Gordon's meeting; no *speeches*, only questions, were allowed at Mr. Berger's meeting; was "measure for measure," fair or unfair? Certainly when Mr. Gordon had opportunity of asking as many questions as he liked, his mouth was *not* "*emphatically* closed."

3. Your correspondent says Mr. Gordon was "addressed as *untruthful*." This is incorrect. *Statements* made by him and other Liberationist lecturers were so designated; but there is an essential difference between saying a *statement* made by a man is untruthful and saying the *utterer* of such a statement is untruthful. A man may be the embodiment of truth—may not *consciously* swerve in the least degree from the truth; and yet, through want of sufficient information, say that which is absolutely and undeniably untrue. I never for one moment dreamed of addressing Mr. Gordon as untruthful; but I certainly maintain that his statement, "A great part of the tithe is of modern origin, the creation of Acts of Parliament passed within the last 300 years," is *untrue*.

I trust, Sir, that your own sense of what is fair between man and man will prompt you to insert this letter in your next number.

I remain, Sir, your obedient servant,

T. T. BERGER.

Bolton, Aug. 20, 1875.

THE REV. F. A. GACE AND MR. ADAMS.

To the Editor of the Nonconformist.

Sir,—As Mr. Gace has referred to me personally in his letter which you published last Wednesday, I trust you will afford me space for a few words in reply, notwithstanding that your editorial note contained a sufficient answer to all his arguments.

And, first, let me say that in the perusal of Mr. Gace's letter, I have been not a little astonished at the cool assumption of the writer, that the Church of England as by law established is the Catholic Church, and that all men are bound by the reputed statements of St. Augustine.

I have always been led to believe that the word "Catholic" means "universal," and as the Church of England as by law established exists only in England and Wales, it is certainly difficult to understand how it can correctly be termed "universal." Besides, it is notorious that in our country the supporters of the Establishment constitute but a minority of that deplorably small portion of the population who are in the habit of attending places of worship on Sunday.

With regard to the statements of St. Augustine, I may refer Mr. Gace to Article VI. of the Church of England, wherein it is stated that "*Holy Scripture* containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required to be believed." It is evident, therefore, that the Church of England desires alone to look to the Bible, and not to the writings of St. Augustine or any other fallible theologian, for instruction and advice. And it is also significant that if the anathema of St. Augustine refers to anyone, it is to Mr. Gace and his co-religionists, for the very name of their Church implies a protest against the doctrines which were advocated by St. Augustine.

But, Sir, Mr. Gace has avowed himself an enemy of all Nonconformists, and in order to justify his position as such, has quoted, in his letter to your columns, the following words, which occur in Mr. Spurgeon's *Sword and Trowel*:—

"Charity towards a corrupt *system* is falsehood to truth, danger to ourselves, injury to our fellow-men, and dishonour to God," &c.

And again:—

"*Delenda est Carthago*. . . . . An end to all truckling and coquetting: we are the determined foes of the *system* which is now styled our national religion, and can never cease to oppose it."

Mr. Gace is, however, extremely unfortunate in his selection of quotations, and however distinguished he may be as an author and preacher, it is evident he is not a little deficient in perspicuity. In both these extracts it will at once be seen Mr. Spurgeon distinctly refers to the "*system*" and not the individuals. Nonconformists, and Mr. Spurgeon above all, desire to live in the closest terms of Christian fellowship with "*all* who love the Lord Jesus Christ in sincerity and truth." They do not attack Churchmen, but the Established Church.

But even supposing Mr. Spurgeon had declared himself hostile to Churchmen, that would in nowise excuse either Mr. Gace's assertion that Dissenters are his enemies, or the uncharitable and un-Christianlike doctrines contained in his "Questions of Church Catechism." The Vicar of Great Barling will surely not contend that whatever mistake Mr. Spurgeon, or any other leading Nonconformist minister might be guilty of, he may commit with impunity.

Nor is the relative position of these two gentlemen to their country the same. Mr. Spurgeon speaks as a private individual; Mr. Gace as a State official. The assertions of the former carry weight solely because of their intrinsic value, whereas the statements of the latter owe their notoriety alone to the importance of their author's position in the State.

It is for these reasons, therefore, and others, that I had a perfect right to criticise and condemn certain statements in Mr. Gace's catechism, which I consider incompatible with the teaching of the Protestant Church of England as by law established, but which, I regret to say, have the silent approval of Mr. Gace's diocesan.

I am, Sir, faithfully yours,

W. S. ADAMS.

Bowden, Cheshire, Aug. 23, 1875.

The *Academy* states that the Marquis of Lorne has in the press a narrative poem of above 3,000 lines, called, "Guido and Lita," a Tale of the Riviera, founded on an incident of one of the many Saracen inroads which troubled the coast of Provence during the tenth century. The volume will be published in the autumn by Messrs. Macmillan and Co.

Our Contemporaries.

THE CHANCES OF A "RELIGIOUS" WAR.

The *Spectator* observes that all the world seems agreed that the next war in Europe is to be a religious war. Mr. Gladstone and Cardinal Manning, at daggers-drawn upon every other question of religious politics, are in harmony in predicting that a grand religious war is either imminent or certain, and they express the latent or avowed belief of multitudes of lesser men. But, though everybody assumes the religious war, nobody tells us why he assumes it, or, indeed, in what way he interprets an exceedingly wide phrase. Mr. Gladstone, it is true, in his new book offers us a reason, but then it is scarcely one which reasonable men can unhesitatingly accept. He says Rome intends war. Considering, however, that every creed is always more or less at war with civil society, and that, if the Catholic Church were true, the establishment of its ascendancy would be a much higher cause for war than territorial extension, or even territorial safety, the accusation does not strike us with the horror Mr. Gladstone evidently intends it should inspire. That the Pope, next to a miraculous and peaceful interposition of Providence on his behalf, would like a short, sharp war, in which the Catholic horn should be exalted and the Protestant horn abased, and God be shown to be an Ultramontane, and he himself be restored to his autocracy in the Papal States, is very probable indeed, and in a self-satisfied old clergyman who honestly believes that his cause is God's cause, is not very blameworthy; but the Pope's wish, whether blameless or heinous, does not prove the Pope's power. He must use human instruments, and where is he to find them? But may not events produce a war which, though not avowedly religious, shall either become so, or at all events prove in its ultimate results to have been such? Well, of course, if Cardinal Manning is right in his opinions, that may prove to be the case. If the world is really ruled by a Being who will scourge France and Germany because Germany is opposed to the Papacy and France trying to set it up again, and punish Italy for accepting Rome, and reward the Romans—for it is reward, on the cardinal's theory—for wishing to be accepted, and exalt the Russian Patriarch to the arbitership of Europe because Protestantism has approved the Falk laws, then the war may have a religious result, but according to mere human reason, no such consequence is probable. If Mr. Gladstone is right, or Cardinal Manning, let either of them name the statesman in Europe who will risk a battle or a province to re-establish the Papal throne.

The *Saturday Review* thinks it was hardly worth Mr. Gladstone's while to enter into a supplementary controversy as to the meaning of some empty sentences in an ecclesiastical declamation. In one of his numerous speeches on the wrongs of the Pope it seems that Cardinal Manning thought fit to announce that the temporal power would hereafter be restored at the cost of a general and bloody war. When Mr. Gladstone complained of the sanguinary spirit of the prophecy, Cardinal Manning explained that he had only inferred the probability of war from the vast numbers of the regular armies of Europe. Mr. Gladstone justly replies that the military establishments have no special connection with the affairs of Rome; and he adds that, if circumstances were favourable, the representatives of the Holy See would cease to explain away their warlike prognostication. It is undoubtedly true that ecclesiastical pretensions vary with opportunities; nor can it be doubted that a Roman Catholic dignitary would welcome an internecine war which should end in the restoration of the sovereignty of the Pope. So simple a knot requires no Divine intervention to untie it. It is a waste of Mr. Gladstone's great abilities elaborately to demonstrate conclusions which his inferiors have long since taken for granted.

THE PRINCE AND PRINCESS AT SHEFFIELD.

The *Saturday Review* says the visit of the prince and princess to Sheffield has been peculiarly successful. In the first place, its success was enhanced by the removal of an apprehension that the visit might not succeed; and in the next place, Sheffield had taken extraordinary pains to make everything go off well. There are melancholy passages in the recent history of Sheffield which inspire a fear lest the population might be found to be too rude, undisciplined, and wilful to accept the burden of good behaviour during the royal visit. As it turned out, no set of people could have behaved better, kept better order, or shown themselves more good-humoured. It was also thought that Sheffield might be too democratic to care for a prince and princess; but the event has proved that, of all places in the world, Sheffield was most prepared to welcome the heir to the Crown and his wife. How far Sheffield may be really democratic is a question which it requires local knowledge to answer; but, even if it is democratic, there is nothing inconsistent in a democratic town welcoming royal personages heartily. The antagonism of modern democracy is not to the Crown, but to those institutions which depend on the gradation of classes; and the presence of persons high enough to make all below them momentarily equal is calculated to please democracy rather than to irritate it. The prince and princess are welcomed not only for their high station, but because they do well what they have got to do. They take their proper part in public life. They come when they promise that they will come; they say what they ought to say; they look as they ought to look; and the thought to please and honour them will be to please and honour the Queen, is ever present in the minds of those who have to welcome them, and who gladly seize an opportunity of bearing their humble testimony to the merits of a blameless life spent in the service of the nation. Sheffield deserves great credit for the ingenuity and thoroughness with which the preparations for the royal visit were made, and for the discipline and skill with which every arrangement was carried out.

ELECTION COMMISSIONS.

NORWICH.

This inquiry has been proceeding during the past week, Mr. Morgan Howard, Q.C., being the chief commissioner.

The standing difficulty in Norwich electioneering is plainly revealed in the evidence of Mr. J. H. Tillett, the unseated member. On Thursday he was asked—

In which wards are the greatest number of poor voters?—The seventh and eighth.

What proportion of poor voters is there?—Four-fifths of the entire population. I mean four-fifths are working class as distinguished from the middle class. Of these four-fifths, probably the greater part would be very poor.

Mr. J. Stanley, a young Conservative town councillor, "well up in electioneering matters," was the next witness. The following is a portion of his evidence:—

Is the class of persons ready to be employed as messengers a large one?—I should think in my division (the 1st Ward) there would be about 200 who would become messengers or anything else you like.

That is nearly one-third. Is yours an exceptional district in that way?—It is worse than some wards, and better than others. I should think in the 7th Ward there would be 500 or 600.

Do you mean 500 people whose votes could be got?—I should think 400 or 500. I believe I am within the mark.

There is a strange state of things in Norwich; and unless both parties concur in an honourable engagement to conduct elections on honourable principles, is it possible for one to win fairly?—No. If one party makes up its mind to fight honourably, and the other party simply gives beer, in my opinion that influence in the 7th and 8th Wards would be sufficient to turn the election.

They have no political principles?—I have never found them out. I have never found any political principle in the 7th Ward among that class of people.

Do you consider all the wards venal?—No.

More or less?—More or less.

Which do you think the most venal?—The 7th and 8th.

Which do you think the worse of the two?—I do not think there is a pin to choose between them.

If you got the exact number employed on each side, would you have a fair idea of the number of venal persons in the city?—Yes.

Do you think 4,000 would be too much to estimate the number of venal persons?—I don't know that that would be too many.

A third of the voting power of the city is so corruptible that it may be bought?—It is a fact, I believe, and it is much to be regretted.

On Friday Mr. Warner Wright complained of the violence displayed towards him by Mr. Womersley, a manager at Messrs. Colman's works, on his leaving the court on the previous evening. Mr. Womersley had threatened to "smash him," and that he would "do for him" even if he were locked up for it. It was also complained that Mr. Womersley had called Mr. Wright a "lying slink." The Chief Commissioner said he considered Mr. Womersley's conduct very unjustifiable. Mr. Womersley was evidently a person of very excitable temperament, and he had better absent himself from the court and not appear in it until he was sent for. Mr. Wright then retired, threatening legal proceedings against Mr. Womersley.

Mr. Kent, solicitor, ward manager for the Liberals in the second ward at the last election, stated that he commenced with three messengers on the Monday. On the Wednesday the number of messengers had grown to fifteen. Witness had no intention to make the messenger's work last as long as possible. On Thursday the number of messengers was further increased to twenty-six, and on Friday to twenty-eight. He knew there was a large employment of messengers at the 1874 election, but he had only heard rumours upon the subject. Those rumours did not induce him take extra precautions in 1875. He had employed some messengers who were voters. It was difficult to avoid doing so in an election. There were other messengers also set on at the Liberal sub-committee rooms in the second ward. Witness employed several men at the request of certain gentlemen; but he refused to accede to some of the applications for employment made to him. He preferred to employ recommended men. He did not regard the employment of voters as a corrupt act, the voters having been honestly employed. There had been some personation in 1874; no prosecutions followed. He did not think there was any intimidation by roughs at the last election.

Mr. Bennet, ward manager for the Liberals in the seventh ward at the last election, said he employed altogether 116 persons as messengers. With the class of persons available for employment he could not have done with less. He employed some voters, but he abstained from asking them whether they were voters. He thought the corrupt portion of the constituency, on being bribed, would turn any election in Norwich. Witness thought, however, that direct bribery had been stamped out in Norwich, and that colourable employment would also now cease. He considered that the delivery of voting cards and circulars should be abolished. If he employed no watchers at an election he could do with ten messengers less in the seventh ward. Witness sent three messengers into the enemy's camp to see what was going on, and these messengers were unsuspectingly set on by the Conservatives.

On Tuesday evidence of the same character was given, and some against Mr. Wormersley, junior. Mr. W. Crosstree, a Conservative manager, suggested the disfranchisement of 3,000 to 4,000 venal voters. Mr. Thirkettle, also a Conservative, who was beaten at the last municipal election, charged the Liberals with bribery, but as for the Conservatives, "it was the purest election the party ever fought"!

BOSTON.

The Commission appointed to inquire into the alleged corrupt practices at the late Boston election was opened on Friday. Mr. M'Intyre, Q.C., announced the determination of the Commissioners to inquire most minutely into every case of corruption that came under their notice, and promised certificates of indemnity to all who gave their evidence fairly. Mr. William Thomas, the agent for Mr. Ingram, the Liberal member, stated that he distributed coal tickets given by Mr. Parry, the unseated Liberal member, in December, 1873, and the dissolution took place in the following January. He did not know how much was given away in coals. He might have distributed between 300 and 400 tickets himself.

This morning Mr. Thomas's examination was resumed. He wished to correct a report that he had said Mr. Ingram had spent 500*l.* on coal. What he said was 500 tons. Witness did not intend to ask Mr. Ingram for moneys for which he had not kept vouchers; he knew Mr. Ingram would be liable to penalties if he paid them. Benjamin Bessel, dyer, agent to Mr. Parry, was the next witness, and gave evidence regarding the coal distribution.

On Monday Mr. Dyer, agent for Mr. Parry, stated that the Liberal party had never had an actual request for a bribe. He gave salaries to the messengers and reporters, and stated that he had paid some who were voters. Alderman Bailey defended the giving of coals by Mr. Parry as an "act of charity," and stated that such a thing was customary.

FATAL COLLISION WITH THE QUEEN'S YACHT.

Upon the departure of Her Majesty from the Isle of Wight on Wednesday from Balmoral, a sad accident took place while crossing the Solent. Her Majesty left Cowes about six o'clock in the Alberta, and about half-an-hour afterwards, when off Ryde, the Alberta came into collision with the sailing yacht Mistletoe, 120 tons, the property of Mr. E. S. Heywood, the well-known banker, of Manchester. The latter vessel sank almost immediately, the captain being killed by the collision and the mate and one lady drowned. The Alberta, which was in charge of Prince Leiningen, lost her bowsprit, and was otherwise damaged.

It appears that when the royal yacht was crossing Stokes Bay, a schooner yacht, which proved to be the Mistletoe, was observed to be right across the bows of the Alberta, and as soon as the position of the schooner was observed the helm of the Alberta was at once put about, with the intention of running under the stern of the Mistletoe, and had the latter kept on her course there can be little doubt that the royal yacht would have cleared her, and the accident would have been avoided: but seeing the Alberta approaching, and believing that a serious accident was inevitable, the master, it is supposed, became flurried, and, losing his presence of mind, allowed the sails to flap, and the vessel to go off her course. She was struck violently amidships, cut nearly in two, and almost immediately turned over and sank. A lady named Miss Peel, daughter of the late Mr. John Peel, M.P. for Tamworth, and the mate, went down with the yacht, and were drowned. The master was picked up unconscious, having been struck by a spar, and died. On being dragged on board the Alberta, the steward was found to have the small bone of one of his arms fractured, and was sent to Haslar Naval Hospital. Mr. Heywood, the owner, was picked up in an exhausted condition and removed to Admiralty House, Portsmouth. Mrs. Heywood was in Ryde at the time of the collision, and was immediately fetched over by order of Her Majesty. The crew were all rescued, and sent on board the Duke of Wellington flagship at Portsmouth. As soon as the Mistletoe was struck the officers and crew of the Alberta did all that was possible to rescue those on board. Commander Fullerton particularly distinguished himself in this respect. He succeeded in rescuing Miss Peel, and was himself placed in the greatest jeopardy while endeavouring to save the life of the deceased lady. He managed to reach her, but, the back of the schooner giving way at the time, she was carried below by the mainsail of the ship.

Her sister, Miss E. Peel, was rescued. Several of the bluejackets also had narrow escapes, one of them actually going down with the sinking vessel.

Her Majesty was of course greatly concerned at the accident, and herself did her best to console the rescued ladies, and personally assisted in the attempt to restore the captain. The Queen before leaving for Balmoral sent to Admiral Elliot and issued special command with regard to the care of the survivors. Her Majesty also requested that telegrams with reference to the condition of Mr. Heywood should be sent after her on her journey to the North, and the telegraph office was kept open all night for the purpose. A telegram was forwarded to reach Her Majesty at Banbury, and messages were despatched to various stations on the route.

On Thursday an inquest was opened at Gosport on the body of Stokes, and, after some evidence respecting the circumstances of the disaster had been given, the inquiry was adjourned.

On Friday the inquiry was resumed. Evidence was given by Henry Brown, the coxswain of the gig; Mr. E. S. Heywood, the owner; Hiscock, the steward; and Captain Welch, of the Alberta. The substance of it was that the schooner was taking a proper course for Ryde, which involved tacking. No alteration was made in her course until the collision was imminent, when Brown, being a younger man, assisted the deceased Stokes at the tiller in putting the helm hard down, with a view to receiving the shock less dangerously if possible. Mr. Heywood emphatically denied that there was any idea of steering near the Queen's yacht; he should have considered it an impertinence to have done such a thing. The Alberta did not alter her course until she was about two hundred yards from the Mistletoe, and then she was upon the latter in an instant. The Alberta's speed was about seventeen miles an hour; the Mistletoe had not caught the wind, and was only making two or three knots. If the broken rigging of the Mistletoe had remained over the bow of the Alberta, Mr. Heywood thought all could have scrambled over. The deceased Miss Peel was got partly over the rail, the deceased mate being below in the rigging assisting her, and three men had hold of Stokes' hand to lift him up, when the rigging slipped away. Hiscock, although the weight of Miss Peel and the strain of a rope had broken his right arm, with his left hand hauled in the rope which Mr. Heywood had caught, and so succeeded in keeping his head above water. Capt. Welch assumed the entire responsibility of navigating the Alberta. He complained that yachts endeavoured to run too near to see the Queen. He had seen the Mistletoe, and having marked the course he supposed she was taking, went to the other end of the bridge to note two other yachts. Then he observed with alarm that the Alberta's foremost funnel was hiding the Mistletoe, showing that his course was right upon her. Prince Leiningen, who was standing beside him, rushed to the telegraph and signalled to the engineer to stop. Captain Welch followed then with orders to "slow," or "half-speed"—"astern!" The collision then occurred. He justified the speed of the royal yacht by the necessity of meeting the special train. He had reason to believe "that there was no one at the helm of the schooner at all." Mr. Heywood and his brother gave an excellent character to the deceased Stokes. They had great respect for his seamanship, and Brown said that Stokes "had not drunk anything for years." The remains of Miss Anne Peel, having been seen by the jury, were removed to Pendlebury, near Manchester, for intrement.

On Monday Captain Prince Leiningen was the first witness examined at the adjourned inquest respecting the fatal collision in the Solent. His serene highness fully justified what had been done by the captain of the Alberta, and maintained that if a different course had been taken the Mistletoe would still have been run down. The prince said he had received a telegram from the Queen authorising him to read an extract from a private letter from herself. Her Majesty wrote:—"I wish you to say how admirably I thought everyone behaved; with what rapidity the boats were lowered and officers and men jumped overboard to save lives; and I believe no one would have been saved otherwise." Further on Her Majesty says: "It was most sad that, in spite of Commander Fullerton's noble efforts, the other poor young lady could not be saved, and that the poor old man died on board, and one more life was lost." Commander Fullerton also gave evidence, and insisted that proper steps had been adopted on board the Alberta to avoid a collision. After other witnesses had been examined, the inquest was again adjourned.

Her Majesty has sent members of her household to Gairnshield, to express her sympathy with the relatives of the late Miss Anne Peel, who was drowned by the collision in the Solent.

The remains of Captain Stokes, the master of the yacht, were interred on Sunday in the parish churchyard, Poole. About forty or fifty of the master mariners, pilots, and shipwrights of the town and several hundreds of the inhabitants joined in the procession

The remains of Miss Annie Peel were interred at Pendlebury yesterday evening, in the presence of a large assemblage of residents in the neighbourhood to whom the deceased had endeared herself by many good works. Miss Eleanor Peel, who was rescued from the yacht, was present at the funeral, as was also the Rev. Mr. Dewes, brother-in-law of the deceased, with whom she resided, and on the coffin being lowered into the grave, the latter was so overpowered by his feelings that he fell into a swoon.

The wreck of the Mistletoe was raised yesterday by the divers, who have been at work on her for some days past. She was cut almost in halves, and only with great difficulty was she brought into Portsmouth harbour, and beached on a flat near the Spit buoy.

TURKEY AND THE OUTBREAK IN MONTENEGRO.

It is very difficult to obtain authentic news as to the insurrection in Montenegro, the telegrams on the subject being mostly from Sclavonic sources decidedly hostile to Turkey. According to these reports many bands from Servia have passed into Bosnia, and the insurrectionary movement in that province is extending to the north-western districts, the inhabitants in some places refusing to pay taxes to the Turkish authorities. It is stated that Prince Milan has addressed a note to the Powers, pointing out the difficulties which have arisen from the spread of the insurrection to his territory, and that he has intimated to the consular body that he has been obliged to establish a corps of observation and reserve. The Prince pointed out that even in taking these measures for the maintenance of neutrality he, to a certain extent, jeopardises his own position. He is about going to the Crimea to pay his respect to the Czar.

A despatch from Ragusa says large bodies of insurgents are concentrated near Klek, and a considerable portion of the force besieging Trebinje has marched thither, taking with them their small iron guns. The fighting near Trebinje (the capital of Montenegro), has consequently ceased, and the town remains in possession of the Turks.

The *Daily News* has already a special correspondent in Bosnia, who states that the roads to the north of Bosnia-Serai, and doubtless in other quarters as well, are very unsafe for travellers, and that the insurgent bands are constantly gathering strength. The other line of the frontier is, however, still in the hands of the Turkish garrisons and troops, and the inhabitants occupy their houses as usual. The Turkish battalions disembarked at Klek have succeeded in forcing their way to Mostar, but not without some severe fighting, as they sustained a loss of twenty killed and many wounded. The Turkish garrison in Trebinje made a sortie on Saturday, and had an engagement with the insurgents which lasted six hours, but without any very decisive results, both parties retaining their positions. A statement from Constantinople makes light of the insurrectionary movement in Bosnia, and says that the Ottoman Government is now ready to act with energy and effect. It will shortly have 18,000 men in the Herzegovina, and orders have been sent to Dervish Pasha to assume the offensive.

The Berlin correspondent of the *Times* also writes as follows as to the probable policy of Austria at this crisis:—

The Austrian Ambassador at Constantinople suggested the expediency of allowing the Herzegovina a semi-independent administration, such as was accorded to Crete after the late rebellion. Had this proposition been accepted, the three Northern Powers would have been prepared to assist in carrying it through and to advocate a truce, but the Porte declined, being desirous to crush the rebellion before according reforms. If the reinforcements despatched can make their way into Herzegovina soon enough to allay the growing alarm of the Austrian Government, the policy of the Porte is likely to be crowned with success. In the other event the Porte must expect to see the late propositions urged again, and in a much more pressing manner than before. It is probably with a view to diminish the Sultan's chance of success that Servia is keeping quiet. Were Servia to assume a hostile attitude the Porte might feel entitled to march her troops into the Principality, and thus gain easy access to Herzegovina, whereas while Servia remains neutral the Porte has only three mountain roads at her disposal, all occupied by the insurgents. Such being the case, Austrian intervention is no longer considered altogether impossible. Austria's apparent determination to act may be taken as a proof of her regarding the maintenance of the *status quo* as impossible. Any change in Turkey being sure to exercise an exciting influence upon the South Slavonic population of Austria, who are yearning for a coming South Slavonic Empire, it is morally certain that the Vienna Government would prefer leaving matters as they are, did they expect the Rayahs to acquiesce much longer in the cruelties and extortions of their Mahommedan master. As it is, the Austrian Government seem to consider that a change has become indispensable, and that it had best be effected at a time when they may hope to exercise a leading influence upon the course of events. Germany, it may be assumed, approves this view; whilst Russia, who does not seem to have expected the revival of the Oriental question just now, is too good a friend of the South Slavonians to hold back.

More definite is the information from Constantinople. A telegram from that capital, dated Aug. 21, says:—"The representatives of Austria, Germany, and Russia, with the cognisance of their colleagues, have proposed to the Porte to send the foreign consuls in Bosnia to inform the insurgents in Bosnia and Herzegovina that they are not to expect any aid from foreign countries nor from Servia and Montenegro, and to advise them to lay down their arms and submit their case to a special commissioner. The proposal is accepted by the Porte, it being sincerely anxious to avoid the effusion of blood and to redress any just complaints. Server Pasha is the Imperial Commissioner. It is confidently expected that the insurrection will thus soon terminate."

THE RESOURCES OF BOSNIA AND THE HERZEGOVINA.

(From the *Times*.)

In the year 1872 some particulars regarding the population, revenues, and condition of Bosnia were collected by Her Majesty's Consul at Bosna Serai, and may be worth recapitulating at the present time. The Herzegovina, or simply Herzegovina, is a Sandjak—say, county—in the Bosnian Province of European Turkey, and at the date of Consul Holmes's report it had a male population computed at about 80,000, of which 29,500 were Mussulmans, 23 500 Orthodox Greek Christians, and 8,200 Catholics. The male population of the entire province was computed at 542,000, nearly half being Mussulmans, and Mr. Holmes from this reckons the entire population at 1,279,296. There are no accurate statistics, but these returns are, he thinks, pretty near the truth. As illustrating the hardness of life in the country—a hardness partly the result of poverty and maladministration, partly the consequence of climatic severities—it is stated that the total male population can only be reckoned to have increased 95 587 in some eighteen years. It is something to find that it has increased at all, for under the conditions of its government existence must be sometimes a burden. The province has always been infested with brigandage more or less, the result of the misgovernment. This misgovernment the Porte itself is directly responsible for through the capricious removals that constantly occur of the pashas sent out as governors-general. In his 1872 report Consul Holmes wrote:—"During the past year the administration of this province may be almost said to have been in abeyance with the exception of the most ordinary current affairs. . . . The almost certain conviction which each pasha has that he can at most expect to remain at the post a year or eighteen months is a damper to the plans and intentions of even the best, as they feel they cannot hope for time to carry them out, and know that they are sure to be discontinued by their successor, who, as is almost invariably the case, abuses and neglects everything that has been attempted by his predecessor, thinking thereby to prove his own superior ability. In consequence of the want of capable governors and the uncertainty and short continuance in power of the best, a decided increase of fanaticism on the part of the Mussulman population, and of discontent on the part of the Christians, has been observed."

Things do not show any signs of improvement, if we may judge from the report for 1874 just issued. There we are told of the summary recall of a Pasha who had ruled three months, and the appointment of Dervish Pasha, whose length of term has been so far singularly lengthened. The civil administration of Turkey seems in fact to be wholly in the grasp of the ignorant, intriguing women of the Sultan's harem, and favourites rise and fall, come and go, like motes in the sun.

The natural resources of Bosnia are considerable. Some of its districts are famous for their plums, it grows fair tobacco, and Herzegovina is a good corn country, considering its physical configuration. But the land is heavily overburdened, and the people have suffered from several causes tending to make their yoke more than ever unbearable. One of the chief of these has been a cattle plague which has been allowed for many years to run its course unheeded by the indolent Turkish officials. This has not merely denuded the country of cattle, but it has shut it in to its own resources, Austria having, from motives of self-preservation, prohibited their export. Whenever severer imposts come upon a people suffering in this way, they, of course, aggravate the troubles, and the taxation of Bosnia has reached that point, as in so many unfortunate Turkish provinces, where it forces the people down towards primitive savagery. The channels of trade get dried up. Nothing can stand against the all-pervading demands of the tax-farmer and the monopolist, or the unscrupulous exactions of the official. Without any compensating advantages, all is scraped up that the people can give, short of driving them to want. In 1872 the taxes exclusive of the Customs dues, which never come into the local treasury at all, yielded 427,182*l.*; including these duties, about 500,000*l.* Last year the revenue, again without the Customs, the amount of which could not be ascertained, was 598,814*l.*, so that in two years the provincial income had been increased by about 160,000*l.*, while trade was languishing on all hands. During the same period the local outlay had only increased by about 18,000*l.*, so that the money went to swell the Imperial exactions. No doubt we have here a key to one cause of the discontent which has grown so formidable, and if the population has reached that state of desperate conviction when they esteem it wiser and cheaper to fight and die than go on paying taxes, they are not unlikely to carry things far. These taxes, it should be remembered, represent but a small part of the burden, being only what the local and Imperial Exchequer acknowledges after tax-farmers and officials have had their rapacity satisfied. The wonder is that the people are able to rebel with any effect, but when that point comes up suspicion is at once roused that the arms and warlike provisions they display come from outside. Their organisation and equipment is, in view of their actual circumstances, the most suspicious feature in the present rising.

RAILWAY ACCIDENTS.

Mr. Henry Stewart, of London, was travelling in a first-class carriage of an express train from London to Portsmouth, on Wednesday, in company with his son, Albert Levi Stewart. Near Horsham, while the son was looking out of the window, the door suddenly flew open and he fell out. The train was travelling at full speed. It was brought to a standstill at Horsham, and a search made, when the dead body was discovered on the line.

On Thursday morning the train from London *vid* Chester was entering the tunnel which passes under the town of Birkenhead on its way to the Monksferry Station, and ran into a train of empty carriages which was coming up the single line of rails that passes through the tunnel. Sixteen passengers were hurt, some of them badly, and seven of them had to be sent at once to the Borough Hospital.

Two railway accidents occurred on the South Devon Railway on Friday—one at Newton, on the main line, and the other at Tavistock, on a branch. About one p.m. a passenger train was passing through Newton station-yard when the engine came in collision with a goods engine standing too near the points, and being thrown off the line, drew the guard's van and one of the passenger carriages it. After ploughing up the permanent way for a distance of about sixty feet, the engine was brought up by coming in contact with the platform of the watercrane, which was considerably displaced, and the buffers at the further end of it destroyed by the shock. The guard, foot-plates, and other projecting parts of the passenger engine, and the footboard of the guard's van, were torn off, and the side of the passenger carriages injured. Fortunately, owing to the slow rate with which the train was going towards the station, none of the passengers were hurt, though the guard received some injury to one of his arms.

At Tavistock the last down train was being shunted to take up an additional carriage, and in backing the last carriage came into collision with the intended addition. The shock was a somewhat severe one, and the carriage, which was a third-class one, was much damaged. The footboard was torn off, the glass was broken, and a great part of the back of the carriage was torn away and thrown upon the line. It was market night, but happily, although the other compartments were crammed with passengers, the compartment damaged contained only one man and an old market-woman. The latter had a narrow escape, for the whole of the back of the carriage against which she was seated was smashed, and the basket by her side was filled with *debris*. Many of the passengers were shaken.

Epitome of News.

The Queen and Court reached Balmoral on Thursday. The Court Newsman states that Her Majesty and the royal family, though greatly distressed, are not the worse for the terrible shock of Wednesday evening.

Her Majesty's arrival at Inverary Castle, on a visit to the Duke and Duchess of Argyll, has been fixed for September 21.

The Prince and Princess of Wales left Sheffield on Wednesday for the Duke of Rutland's shooting-box in Derbyshire, and proceeded to Scotland on Friday.

The contemplated visit of the Prince and Princess of Wales to the Duke and Duchess of Sutherland at Dunrobin Castle is given up for this year, their royal highnesses having determined to remain at Abergeldie till just before the prince's departure for India.

Mr. Scudamore has commuted his pension for the handsome sum of 11,000*l*. He will, after having enjoyed a little repose on the Continent, enter during the autumn upon his new duties in Constantinople. The vacancy caused by his retirement is not likely to be filled up.—*The Civilian.*

Sir Charles Adderley has already over 600 applications for the appointments under the Unseaworthy Ships Act. Half the unemployed officers in the Royal Navy are applicants.

A stained-glass window, the gift of the Imperial Crown Prince and Princess of Germany, has been placed in the parish church of Sandown, Isle of Wight, in commemoration of their visit last season. The subject is Moses lifting up the brazen serpent.

A bronze statue to the memory of Joseph Pease will be unveiled at Darlington, the birthplace of the railways of the world, on September 27, the fiftieth anniversary of the running of the first passenger train.

A subscription has been started to erect a statue of Mr. Plimsoll, M.P., in some prominent place near the docks at the East-end. The managing committee consists chiefly of workmen employed by large shipping and manufacturing firms at the East-end.

Admiral Worden and the officers of the United States squadron now lying in Southampton Water were on Friday evening entertained at a banquet given in their honour by the Chamber of Commerce, Victoria-street, Southampton.

Two sturgeons, each seven feet long, have been captured off the Lancashire coast, and conveyed to the Aquarium recently opened at Southport.

Judgment was given on Wednesday in a Board of Trade inquiry at Liverpool into the abandonment of the schooner Leader off the Smalls while on a voyage from Llanelly to Limerick. The court decided that the captain was not to blame for leaving the vessel. The evidence showed that the foremast was perfectly rotten, and the rigging unsound and defective, and it was also clear that the mainmast was in a most dangerous condition. The captain alleged that the owners were aware of the state of the vessel, and had promised to do something to her before the winter if she made a good profit in the meanwhile. The court will report to the Board of Trade that the owners knowingly sent the vessel to sea in an unseaworthy condition.

Another serious marine disaster is reported, that of the burning of the Aurora at sea, on her homeward voyage from Adelaide. Fortunately all on board her were rescued by the Melmerby, and brought to this country. When abandoned the Aurora was fully on fire, and two of her masts had fallen. The vessel was quite new, being on only her second voyage when the disaster occurred.

With respect to the sudden departure of Mr. R. M. Carter, M.P. for Leeds, from this country for America, and the rumours which have arisen in connection with it, the *Leeds Express* announces that the hon. gentleman, who left on Tuesday week for New York, despatched a telegram from Queenstown on August 10, on his way out, to Alderman Gaunt, of Leeds. In this Mr. Carter states that he has gone to seek a period of rest in America after recent domestic afflictions.

Boring for coal at Swinderby, Lincolnshire, has been attended with satisfactory results. Coal measures have been reached at a depth of 1,700ft.

Mr. Samuel Morley, M.P., has promised to preside at a special conference of representatives of the National Agricultural Labourers' Union, to be held at Oxford, on the 28th and 29th of September, to consider the crisis in the union.

The excavations for a new tidal basin at the Surrey Commercial Docks has laid bare a forest bed six feet from the surface. Among the trees and in the peat are found bones of the great ox (*Bos primogenius*). Geologists consider that the forest belongs to the period of the elk and reindeer in the south of England.

George Richards, who had been condemned to death for murder, has been reprieved, a medical examination having proved that he is of unsound mind.

Two Birmingham reporters named Feinberg and Starkey were returning home on Tuesday night from an inquest in the suburbs when they were attacked by three men. After a struggle the reporters escaped, but were followed and attacked again. Two of their assailants attempted to throw Starkey into a pond, but were disturbed before they could effect their purpose. The third man was engaged with Feinberg, whom he stabbed and kicked and left insensible. Feinberg was robbed of his watch and chain and 14s.

Adjudication of bankruptcy has been made in the case of Messrs. Alexander and William Collie on the petition of the London and Westminster Bank.

Senor Carlos Gutierrez, the Honduras Minister, has addressed a lengthy letter to Lord Derby, in which he comments on the report of the Foreign Loans Committee, and denies that there is any foundation for the censure it casts upon him. His lordship, in reply, merely acknowledges the receipt of the communication.

London streets take a heavy toll of human life and limb. Without including the old "city," the Metropolitan Police have reported 124 persons run over and killed in the streets in the year 1874, and 2,566 persons maimed or injured.

The *Leeds Mercury* gives detailed reports of the probable crops in Yorkshire, and comes to the conclusion that the yield will be about an average, and the quality of the grain good.

The most cheering accounts continue to arrive from all parts of the country with reference to the Irish harvest. An alarm which existed with respect to the potato disease has subsided, but foot-and-mouth disease among cattle is undeniably on the increase.

Mr. Wynne Griffiths, of Llanfair Hall, Carnarvon, and another gentleman who was visiting at the hall, were drowned in the Menai Straits yesterday afternoon, through the upsetting of their boat. The bodies have been recovered.

At a Conservative meeting at Aberystwith on Thursday Mr. Thomas E. Lloyd, M.P. for the county of Cardigan, addressed his constituents. At the close of his speech a vote of confidence in the hon. member was moved and seconded by the vicar of Aberystwith and a magistrate of the county; but an amendment was proposed, and, after a great deal of uproar and some enthusiastic Liberal speeches, Mr. Lloyd and his friends left the opposition in possession of the room.

Thirty-eight oxen brought from New York for the British market were sold at the Cattle Market on Thursday, and fetched good prices. This is the first herd of cattle that has been brought over in such a manner.

The foot-and-mouth disease is alarmingly increasing in Warwickshire. There are now 2,281 cases against 800 during the last fortnight, being an increase of 1,481. It is most virulent in the districts bordering on Oxfordshire and Gloucestershire. One case of pleuro-pneumonia has occurred.

The dispute between the coalowners of North Wales and their workers respecting the proposed reduction of wages is likely to be amicably settled. At Wrexham on Friday the workmen held a delegate conference, when it was resolved to form with the masters a board of arbitration for the settlement of the disagreement.

The death is announced under distressing circumstances of Lady Cottesloe, wife of the Right Hon. Lord Cottesloe, which occurred at Swanbourne on the 17th inst. The deceased lady had been for some days suffering from a slight attack of rheumatism, and instead of some medicine prescribed for this complaint, she took hastily, and by mistake, a portion of poisonous liniment intended for external application, which caused her death after two days of great suffering.

A statue of the late Lord Mayo, erected in the main street of Cockermouth by public subscription at a cost of 800 guineas, was unveiled on Thursday by Lord Napier and Ettrick, in the presence of a large assemblage of people. Lord Napier, speaking of the late Lord Mayo's career as Viceroy of India, described him as resolute, large-minded, prudent, humane, and just. His industry embraced every branch of government, and in all the traces of his laborious and discriminating hand were visible. The dullest business was animated and sweetened by his presence, and he bore himself in the ceremonial part of his great office with unexampled grace, for he had a natural aptitude for state.

The Mayor of Derry has had a misunderstanding with the Irish press, which led to a strike of the reporters, who refused to attend his banquet, and in consequence the second speech of the Lord-Lieutenant in Derry has not been published. The Irish papers unanimously condemn the mayor.

While the prisoners in the House of Detention, Clerkenwell, were being marched to church on Sunday morning, one of them, who was under remand on a charge of burglary, managed to climb the wall of the prison, and effected his escape. He has not yet been recaptured.

Mr. Scudamore has commuted his pension for the handsome sum of 11,000*l*. He will, after having enjoyed a little repose on the continent, enter during the autumn upon his new duties in Constantinople. The vacancy in the Post Office caused by his retirement is not likely to be filled up.

The Palestine Exploration Fund has been awarded a letter of distinction, by the Paris Geographical Exhibition.

There has been a serious mortality among the omnibus horses of the metropolis during the last few days, several hundreds having been affected, many fatally, by a disorder the exact nature of which has not yet been ascertained.

A little child, aged five years, son of Mr. Pyne, Ireland-yard, Doctor's-commons, whilst playing at St. Paul's-pier, last night, accidentally fell into the Thames and was drowned. Although several persons were near the spot they could not save the poor little fellow.

The death is announced of Sir Edward Ryan on Monday, at the age of eighty-two.

Mr. Murray Gladstone, cousin to the ex-Premier, was found a little after one o'clock yesterday morning dead on Penmaenmaur Beach. He had accompanied a party drawing a net, and at midnight left them to go home. When the party arrived he was missed. A search was made, and his youngest daughter found him on his face quite dead. It is supposed that Mr. Gladstone, who was in indifferent health, expired in a fit.

Captain Webb, the great swimmer, took the water at Dover yesterday afternoon for his swim to Calais—if he can accomplish it. Everything was all right early this morning.

A conference of the Amalgamated Association of Miners was opened at Shrewsbury yesterday, Mr. Halliday presiding. A large number of the districts are in arrear with their payments, and until they pay up the association will find difficulty in meeting its engagements.

Mr. Ashton Dilke's works on "The Russian Power," which has occupied him now for more than a year, is approaching completion, and will be published in the autumn.

Sir Richard Hanson, Chief Justice of South Australia, the author of "The Jesus of History," published anonymously in 1869, has a new work in the press, entitled, "The Apostles Paul and the Preaching of Christianity, to the Fall of Jerusalem."

The proposal for the establishment of a Professorship of Chinese at Oxford, which some time ago was defeated by a small majority, will (says the *Athenæum*) again be brought under the consideration of the University council next month. It appears that the University authorities are willing to establish a Chinese Professorship during the lifetime of Dr. Legge, the proposed first occupant of the office; but the committee of Chinese merchants and others, of which Sir Rutherford Alcock is the chairman, desire to found a permanent chair at the University, and are willing to contribute a considerable portion of the funds necessary for that purpose.

Messrs. Macmillan and Co. have in preparation a library edition in three vols. 8vo, of Mr. J. R. Green's "Short History of the English People." Substantially the same as the present book, it will have undergone through revision and considerable extension. The author, having more space at his command, has been enabled to treat more fully the history of the eighteenth and nineteenth centuries, which was unavoidably curtailed in the present edition. The publisher promises its appearance in the autumn.

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The Nonconformist.

WEDNESDAY, AUGUST 25, 1875.

SUMMARY.

The fields are whitened unto the harvest, and in some parts of the country it has already been gathered in. There is nothing to make us despond. A month ago and the British farmer seemed to see nothing but ruin staring him in the face. The heavens were pouring down rain; the ground was soaked; the corn was laid. But the winds and the sun have come, and now we know that the earth will still yield her increase. Such harvests as we have had we shall not have this year, but it will be one, taking all in all, of fair compensation, and what we cannot obtain from our own, we are certain to obtain from other fields. Those who are spending happy and healthy days in relaxation from work need not have their thoughts darkened by the fear of unusual privation coming to others.

Perhaps Ireland was never freer from legitimate causes of depression than it is at the present time. A correspondent of the *Times* of yesterday, who has visited that country after many years' absence, writes to that journal, expressing his gratification at the proofs which he sees of the improved condition of the people. "Everywhere," he says, "the crops look in splendid condition, and the harvest will be unusually good and abundant. Both in the town and rural districts I notice that the people are better clad and more cheerful in their aspect than formerly." He gives several illustrations of this. And, as the *Times* adds, "As prosperity and material enjoyment must produce in the end, by an influence which no agitator can resist, the hitherto unknown blessing of political contentment, Englishmen may follow with interest the record of Irish progress as given in the descriptions of visitors or the unerring pages of official returns." We are beginning, in fact, to see strongly developed—and the development must necessarily be slow—the influence of a new and righteous legislation. As we have suffered in the past from the wrongs that we have inflicted, we may hope to be able to rejoice in the future from the justice we have conceded, so that Ireland may be not the despair, but the hope of the English people.

Notwithstanding the greater excitement of the O'Connell centenary celebration, the Duke of Abercorn's more sober references to Ireland will still command attention. The Lord Lieutenant has been attending the usual show of the Irish Agricultural Society at Londonderry, and in his after-dinner speech he made some statements that present a juster view of the condition of that island than the vague diatribes of Home-Rule orators. He had to tell of steady agricultural progress, of the prosperity of the tenant farmers, the improved social condition of the peasantry, a great diminution of crime, and a marked decrease in emigration. "Labour, instead of being a drug, is," says his grace, "in demand, and exchanges for more commodities than it did a few years ago, and is even at times scarce." There is more land in cultivation, the number of freeholders is increasing, and the fact of some seventy millions being deposited in the various savings-banks is striking evidence of the improved state of the population.

The inquest that is being held in connection with the tragedy of the Mistletoe is of the most thorough character, and the searching examination of the officers of Her Majesty's yacht proves that no endeavour will be spared to get at the whole truth in regard to the cause of the accident. As the examination is not concluded it would be premature to express any opinion as to where the fearful culpability rests, but it is not premature to express our sense of the strong sympathetic feeling shown by the Queen on this occasion. So evidently acute is this sympathy that Her Majesty cannot restrain her expression of it in every way in which such a feeling can be expressed. By word of mouth, by letter, by messenger, she is doing all she can to strengthen those who are bowed down, and to bind up those who are broken-hearted. One may contrast this with the indifference to suffering and to life which some monarchs of her race have shown, and ask who is the better to be the sovereign and the representative of a people—

cne who leads armies to battle and desolates a kingdom, or one who thus personifies the highest virtues of humanity?

It ought not to have been a bad year for the railway companies, yet the traffic receipts do not seem to have been particularly favourable, and not one of the great companies is yet disposed to follow the example of the Midland. About the receipts of that company there can be no question, nor will the shareholders question their dividend, but it seems that there is a dispute as to the financial success of the reforms that the Midland has initiated. Mr. Baines, with an array of figures, endeavours to prove that the receipts would have been the same, if not more, had the recent alterations not been made. We have heard of crying over spilt milk as rather foolish, not to say unnecessary, but crying over good cream in hand—what is that? What is certain is that the Midland is distancing its contemporaries, and the splendid management of its line would soon draw all the traffic to it, if it could only go everywhere. The London and North-Western and the Great Northern may carp, but the Midland has the results to show as the reward of its enterprise.

The revelations made before the Norwich Election Commission are disheartening. It seems that under Mr. Disraeli's Reform Bill the constituency was more than quadrupled; and according to general testimony, there are at least five thousand electors who will not vote without a consideration. They always get it by being employed as "messengers," and the like, and Mr. Tillett lost his seat because his friends, without his knowledge or concurrence, did what all recent members for Norwich have done. In this constituency the "residuum" clearly turned the scale. Norwich may be deeper-dyed in corruption than most other boroughs, but we have no doubt that a considerable part of Mr. Disraeli's majority in the present Parliament is due to the agency of electors whose patriotism is on a par with that of the five thousand voters referred to.

French news is so scanty that the conversation relative to the exclusion of Mr. Gladstone's anti-Vatican book from France, which took place before the Permanent Commission, has become a prominent topic. M. Buffet is a little ashamed, not that the *brochure* is proscribed, but that the incident has obtained so much notoriety. It is only a further illustration of the virtual despotism which obtains in France, where, as has been often shown in these columns, Protestants are unceremoniously gagged and Protestant works suppressed by the local authorities. Such publications, including Mr. Gladstone's book, may be sold by Parisian booksellers, but must not be hawked about the country. To all intents and purposes Romanism is the established religion of France, and nine-tenths of the prefects are the willing allies of the priesthood. Religious freedom is an excellent principle to point a speech in the National Assembly; but is as little observed in practice as the Sultan's charter, guaranteeing the privileges of Christians in Turkey. As regards international questions, Ultramontane influence is, for State reasons, kept down; but in local matters the opponents of the Papacy are simply silenced.

The siege of Seo d'Urgel, which has been going on for several weeks, promises to become memorable. The town of that name was easily taken by the Alfonsists, then the energy of General Martinez Campos captured part of the outer forts and neighbouring heights. Dorregaray, who knows the strategic value of this fortress, has several times sent detachments of Carlists to raise the siege, but they have been repulsed. More national troops have been hurried to Seo, and altogether there is a large force in the neighbourhood of this stronghold. But the citadel and its garrison of 2,000 Carlists holds out. Its supplies of food are not exhausted, but the aqueduct supplying water to the besieged has been cut off; and the end cannot be far off. We may then expect that more rapid progress will be made in subduing Navarre and Biscay.

THE HERZEGOVINA REVOLT.

Like a fire in a rickyard, the rebellion in Herzegovina is dangerous, not so much from what it is in itself, as for the wider contingencies which it threatens to involve. Herzegovina is a remote province of Turkey in Europe, lying far away from Constantinople to the South-East, with one extremity of it wedged into Austria; a mountainous district about 140 miles from East to West, and fifty miles from North to South; sparsely populated by a hardy race, Christian in name, but whose religion is mainly characterised by hatred of the Turk. It touches upon Bosnia, upon Montenegro, upon Servia, with the races inhabiting which it has fervent sympathy. There can be no question that it has been cruelly misruled. Its inhabitants have, in the words of the Jewish prophet, been "spoiled and peeled." Its peasantry are able to retain for their own use not above one-third of the fruits of their labour, the other two-thirds being greedily swallowed up, partly by local tax-gatherers, partly by the Government at Constantinople. It is squeezed without mercy. And after all, it has not the slight satisfaction of knowing that the sufferings it endures contribute to any worthy end. External necessity, however, has been laid upon it to be quiet, as far as possible, but patience has its limits. Sparks which might set the world on fire may be struck out of the veriest flint. Not long since there was a collision in an open market-place, arising out of some fiscal process. It seemed trivial at the moment, but the spirit of rebellion once aflame, spread rapidly. Sufficient force was not at hand to stamp it out. It has extended to neighbouring provinces. It may, peradventure, obtain such an ascendancy in South-Eastern Europe as to affect the integrity of the Ottoman Empire. It may reach such proportions as will precipitate a premature solution of what is called "the Eastern question." The eyes of all European statesmen are attracted towards it. Their anxieties are roused, and none of them can conclude with confidence that what they now witness is not the beginning of a great European war.

The Turkish Government in Europe is but a stopgap at best. The foundations upon which it rests are visibly mouldering away. The progress of events is undermining the hopes and beliefs of the late Lord Palmerston that Turkey will show itself a rapidly improving member of the comity of European Nations. The Crimean war, whilst it has somewhat delayed, has not averted its inevitable destiny. The seeds of its destruction are in itself. It has plainly done its work, whatever that may have been. It has fulfilled its mission, and the time is not far distant when its rule must cease. It has learnt from Western Europe how to get in debt, and it has largely profited by that worst of lessons. It has pawned to its creditors most of the sources of its present income, and has spent its money upon Imperial palaces and ironclads. Its means of intercommunication are as bad as they were before the Crimean War. It has no roads to speak of, no development of rich internal resources, no single element, either in germ or in flower, of that national prosperity which it might easily have made its own. Extravagance, sensuality, corruption, caprice, these appear to be the elemental forces of its Government. It has still some strength remaining, but there is no patriotism to wield it. Its civilisation, such as it appears, is but a shallow pretence. "The sick man" has become *very* sick. There is no prospect of prolonging his life much further. The end, perhaps, is not just yet, but it cannot, in the nature of things, be very far off.

Unfortunately, the Christian populations under Ottoman rule have not yet acquired those moral qualifications which would enable them, independently of external aid, to rule themselves. Could they get rid of one master, they would be sure to fall into the hands of another. One can, indeed, conceive of a great commonwealth in the South-East of Europe as a possibility of the future,—free, independent, and prosperous; but it is not practicable just now, and there does not seem to be a reasonable hope that such will be the eventual solution of the Eastern difficulty. The great Powers are on the watch, but none of them, not even Russia, desires to enter, just at present, upon any part of the sick man's inheritance. It would be inconvenient as well as inopportune. It would hasten on a crisis which all of them wish to be deferred. Hence, great efforts are being made to limit the spread of the present insurrectionary spirit. Neutrality, in semblance, at all events, is the order of the day. The military monarchies look on, and take pains to let it be known that they will not interfere. Their action is repressive, not so much of the Turk as of his Christian subjects. To the former they say, "You must put an end to this as speedily as possible." To the latter, "You must not count upon our assistance." Such is the present imbroglio. Insolvent Turkey cannot act with vigour in crushing the rebellion, and the great Powers will not interpose to snap the ties of allegiance between the Sultan and his discontented provinces.

A pacific termination of the crisis seems hardly to be expected. Certainly, not with any confidence. But it is not altogether impossible. The Porte may yet extricate itself from its embarrassing position by discreetly offering terms to its mutinous subjects. It may place them in a similar position to that of Servia or Roumania. It may retain over them its sovereign authority, whilst it grants to them, upon conditions profitable to itself, something like autocratic, or constitutional, rights. It may receive from them tribute in excess even of that which now reaches its exchequer, and that, moreover, whilst it relieves them from the main causes and instruments of their pillage. Perhaps it might succeed in the opposite direction. It might assert over them the superiority of its arms. But the process would be highly expensive, and the vengeance taken upon defeated rebels would necessarily be restrained by the influence of the Christian Powers. Some such scheme as we have outlined above, if rumour may be trusted, has already been suggested to the Turkish Court. We heartily wish it may be sanctioned, fairly elaborated, and promptly carried into effect.

OUR MEAT SUPPLIES.

One of the most obvious advantages of the political recess is that social questions of real interest, but not specially exciting, succeed in getting a hearing. Foremost among these in importance is that of the supplies of animal food. When meat is dear, as at the present moment, we no longer concentrate our indignation upon the butchers or hug the unreasonable belief that it is they who have formed a formidable and unbroken league to maintain monopoly prices. Such combinations experience has proved to be impossible. Butchers, like all other tradesmen, are subject to laws beyond their control. Those who frequent the Metropolitan Cattle Market are as little able as those who attend Mark-lane to regulate the price of the article in which they deal. Less so perhaps. If our grain harvest is deficient, we have unlimited supplies to draw upon from abroad, and they are easily available. The continuous rains of July caused large orders for foreign grain to be sent out, the arrival of which will have the effect of keeping down prices and insuring adequate supplies. But in respect to animal food, owing to the changing habits of our population, the demand is always in excess of the supply, and foreign competition suffers insuperable disadvantages. It is obvious that the risk of transporting cattle and sheep from Germany and Denmark, France and Portugal, must always be great. How little our farmers need fear foreign competition is shewn by the fact that the importations of cattle and sheep from abroad do not reach ten per cent. of our entire consumption.

Probably these supplies would be much larger but for the vexatious enforcement of the laws bearing on the subject, which seem to have been framed more in the interests of graziers than of the community at large. The theory is that such restrictions are absolutely necessary to shield our flocks and herds from imported contagious diseases. It is notorious, however, that the Acts in question do not subserve that object. The foot-and-mouth disease, for example, is unhappily very prevalent in the United Kingdom. It is no new distemper, and if we mistake not, has not been altogether absent from our pastures for a generation past. It is certain, at all events, that the Privy Council enactments have not availed to stamp it out, and that its ravages are at the present time most serious in Ireland, which imports no foreign animals, and was entirely untouched by the cattle plague some years ago. Nevertheless, the board at Whitehall are stretching to the utmost extent the powers vested in them by Act of Parliament, and the restrictions have been so much increased that the foreign traffic cannot be carried on at a profit, even at the present high price of meat. It appears from a statement in the *Daily Telegraph* that the total number of sheep condemned and slaughtered at Deptford under the Orders in Council during the week ending August 15 was 2,650, while the animals pronounced to be diseased among all these were less than half-a-dozen.* Such arbitrary acts seem to indicate that the Privy Council is bent rather upon serving the interests of the cattle-breeders than those of the general consumer. The severe restrictions now imposed, though technically justified by law, are almost

* The *Daily Telegraph* of yesterday says:—"Last week the authorised returns of the Metropolitan Cattle Market showed the extent to which our meat supply is dependent upon foreign importations. The number of sheep from Holland alone fell short by about 2,000 of the number which would have been offered for sale could they have been brought to market subject only to reasonable restriction in respect to the foot-and-mouth disease—that is to say, to the same regulations as apply to sheep or cattle from Ireland or Scotland. This refers only to the effect produced on one market-day; but it may be taken as certain that, under the present Orders in Council, from 6,000 to 7,000 sheep were kept out of our markets during the past week.

equivalent to a destruction of the foreign trade in live stock.

This capricious action of the Privy Council tells with great effect upon the supply of animal food to the metropolis, which is to a large extent dependent upon foreign importations. In the five weeks ending August 16, these represented 103,747 cattle or sheep. In fact, not far short of one-half of the supplies at the Metropolitan Cattle Market during the summer months, are imported from foreign countries. But if cargoes continue to be condemned in the arbitrary fashion referred to, importers cannot carry on the trade, and the rise in the price of meat must become very serious in London—perhaps to the extent of one-third, which, as the *Spectator* says, "means a tax from which the poorest cannot obtain exemption, except by voluntary privations most disagreeable in themselves, and very possibly injurious to health. No shiftiness, no parsimony, will save the consumer from the exaction of this heavy fine, which is levied not for the benefit of the State, but as there is the best reason to presume, for the advantage of a class." At all events no adequate justification has been given for the action of the Privy Council, and the case of Ireland shows that the diseases that afflict our stock are indigenous and not imported from abroad. Our contemporary very justly remarks that "the allegation that contagious disease is altogether imported is surely unproved, and at any rate, the precautions which are held sufficient in the case of cattle exported from Ireland, ought to be effective in the case of those that are brought from the continent."

But, controversy apart, it is to be feared that, notwithstanding our promising root crops and luxuriant pastures, the price of meat will continue to rise. This would result from the wide prevalence of disease among our flocks and herds, apart from the increased restrictions upon importation. If the Government, by arbitrary administration, aggravate this misfortune, they will incur a serious responsibility. It is for consumers to meet the emergency as best they may. To a large extent animal food is taken in excess, and to a still larger extent wasted by bad cooking. Most people of the middle and artisan classes might, without detriment to their health, economise the consumption of meat, especially during the warm weather. Englishmen lack variety in their diet. In this respect they are worse off than their Scotch neighbours, and most continental nations. The waste by bad cooking and bad management is an old story, though perhaps a little abated of late years by better instruction in an art which, rightly used, will both save the pocket and benefit the health. With meat at famine prices, next winter the whole question of our food supplies will not fail to be discussed. It may be found that our resources in fish as well as animal food are, or might be, abundant. On this subject, Mr. Jas. Howard, of Bedford, an experienced authority, says, in a letter to the *Daily News*:—

By those well informed upon the subject not the shadow of a doubt is entertained as to the capabilities of our own country producing meat enough, not only for the existing, but for a much greater population. As an instance of what can be done in the production of meat by men of capital I may state that one of the best known farmers in England, who enjoys ample security for his capital, got out for me not long ago a return of his sales, which showed that, in the two previous years, he had sold beef, mutton, and pork to the amount of 40,000*l*. Deducting from this sum 28,000*l*. for animals purchased, a net meat production of about 5*l*. per acre per annum remained. From my own experience and correspondence with, and returns from, other farmers, I find that this case, although far beyond the average, is by no means exceptional; in one return made to me the productions amounted to 7*l*. per acre. Were the whole country to produce at half the latter rate, the produce of meat in Great Britain, to say nothing of Ireland, would amount to about 105,000,000*l*. a-year, a quantity it would be impossible for the country to consume, even if the people had the means of purchasing it. Of course, no great increase in home production can take place except by a corresponding increase in the capital embarked, and the question is how is the necessary capital to be attracted?

Mr. Howard asks for a full and fair parliamentary inquiry, a step which the Government may be disposed to take next session, as being in harmony with their procrastinating policy, and as a means of disposing for a while of what may then have become a very pressing national question.

Prince Bismarck's health appears to be almost completely restored, the neuralgia having entirely disappeared. The prince denotes his time at Varzin chiefly to private affairs.

Sir Edward S. Creasy, Chief Justice of Ceylon, has undertaken the chairmanship of the International Law Section, at the forthcoming Social Science Congress, to be held at Brighton; and Lieutenant-Colonel Du Cane, C.B., R.E., chairman of the Board of Directors of Convict Prisons, that of the Repression of Crime Section.

Literature.

"THE NEW REFORMATION."*

This is a timely volume, and it is well executed, but, although it is possible that in the rapidity of events we may forget many details of the Old Catholic movement, new although that movement is, we doubt whether, on the whole, it is not correctly appreciated by most Englishmen. The author seems to be of a contrary opinion. He thinks that it merits a closer attention than it has received from the religious public here, while he also remarks that "the comments of the daily Press show "how imperfectly the remarkable development "that has taken place in the aims and relative "position of the Old Catholics is comprehended." Now, the daily Press is certainly not always the safest guide in theological and ecclesiastical matters, but, while it may be deficient in sympathy and sometimes also in knowledge, it exhibits a great amount of common sense. It is that common sence which, on the whole, has guided it to the conviction that the Old Catholic movement is scarcely likely to exercise that regenerating influence in the Christian Church which its leaders expect, and which certain High Churchmen in this country confidently hope from it.

The author of this work presents us, first, with an "Introduction" of an historical character regarding the rise of the Papal power, and especially the development of the doctrine of infallibility. He very clearly defines the difference between the two theories upon this subject, pointing out how the Old Catholics believe in an Episcopal although not in a Papal infallibility—a position which must inevitably separate them from Protestant Christendom, for it necessarily excommunicates the greater number of Protestants. Tracing the beginning of the Papal dominion, the author makes a reference to Church nationality, the whole bearings of which he possibly does not see, but which the most recent defender of the Established Church in Scotland—the Baird Lecturer—would scarcely thank him for. The Baird Lecturer believes that it was the intention of the Saviour to establish Christianity by means of national Churches. This is what our present writer says:—

"Religious belief, before the Christian era, was characterised in a marked degree by the sentiment of nationality. Gibbon, in his 'History of the Decline and Fall of the Roman Empire,' has pointed out to what an extent this feeling was recognised at Rome, and how the devout polytheist, though fondly attached to his national faith and its attendant rites, regarded with tolerance, and even with respect, the creeds and ceremonial of other lands. In direct contrast to this tendency, Christianity was distinguished by its repudiation of national differences. 'It was,' says Dr. Dollinger, 'the first that appeared among mankind with a claim to Catholicity. It declared itself to be a universal religion; one that did not belong to any people in particular, but, on the contrary, whose calling and innate qualification were to extend itself over the surface of the globe; to receive into its bosom every variety of population; to satisfy their religious wants, and regardless of national or geographical boundaries, to establish a great Kingdom of God on earth—to found a Church for humanity.' We meet, it is true, from very early times, with examples of a contrary tendency and of endeavours to set up a National Church independent in its action and subject to no central authority. Such was the schism of the Donatists in North Africa in the fourth century. Such was the heresy of the Monophysites in the fifth century, which resulted in the foundation of the Coptic or Egyptian Church. And to the same counter-theory may be referred the rise, at a later period, of Byzantinism, the expression of the national political spirit of the Greek Empire. These, however, were but exceptions to the general view, and in the language of the writer above quoted, it may be said that the Church was 'nationally colourless.' Nor is it possible to deny that this fact was productive of feelings which did much to restrain the barbarism and ferocity of the Middle Ages; the consciousness of forming a part of a great Christian commonwealth gave to Europe a sense of unity and like aspirations which would otherwise have been altogether wanting."

The author proceeds to give a rapid but extremely clear sketch of the historical relations of Rome to Christendom, and the authority of general councils. Now, it is on the dicta of certain general councils that the Old Catholics take their stand. Of course, they concede, as they must, the doctrine of development; but, as regards infallibility, they insist on stopping at the seventh general council, viz., that of the second of Nice in A.D. 787. All the decisions subsequent to that, as our author says, they hold not to be binding upon the Church. This excludes the Councils of the Lateran, of Lyons, of Constance, of Basle, and of Trent. Old Catholicism, therefore, means a return to the faith preceding 787. This, it needs scarcely be said, is anything but Protestantism, and it excludes the faith of most Protestants from at least approving, much more authoritative recognition. Its weak point is, and will continue to be, that it is based upon no well-defined principle; the hope for it is that it, too, may "develope" by excluding, one by one, the authority of the seven councils, and so returning to the "primitive Catholic faith."

The historical "Introduction" ends with the publication of the Syllabus of 1864. Our author then gives a history of the Vatican Council of 1869, which concluded with the adoption of the dogma of personal infallibility. The history is derived from very extensive sources of information, and brings into relief many circumstances which have been more or less forgotten, if not altogether overlooked. The debates are sketched in an animated style, and illustrated by valuable quotations from various writers. Then begins the Old Catholic movement, really with the answer of Döllinger to the Archbishop of Munich. "Ought we "not," said the archbishop, "to be ready to begin "to labour afresh in the cause of the Holy "Church?" "Yes," said Döllinger, in his peculiarly impressive manner, "Yes, for the "*Old Church*." One could see, says Friedrich, that had it been anyone else who stood before him, the archbishop would have given expression to his evident displeasure. As it was, he restrained himself, and simply replied, "There "is but one Church, and that is neither new "nor old." "But they have made a new "one," replied Döllinger. Yes; they had made a new one, just as Henry the Eighth did three hundred years ago. The growth of the opposition to this last new Church is carefully traced, and, for many reasons, will be read with deep interest. We are not very sure that the movement is entitled to be called "a New "Reformation," but it is at least an interesting episode in the history of intellectual revolt against spiritual tyranny. The revolt has extended, and is extending, although not so rapidly as was anticipated. What do its leaders really mean? and what have they done? The history before us will enable anyone to answer this question.

There can be no doubt that the "Old "Catholics" had no intention at first of forming a new ecclesiastical organisation. Their position, as our author says, was "simply that "of dignified and earnest protest," but events moved on, and they were obliged to move with them. Döllinger and others were excommunicated; they placed their case before the king and the people, and at last felt compelled to summon a congress, to be held at Munich in September, 1871. Here were passed certain resolutions, the most important of which was one declaring that "from the standpoint of the confessions of "faith contained in the Tridentine Creed, we "reject the dogmas set up under Pope Pius IX.," &c., and another approving of the "Divinely-"constituted hierarchy" and the "primacy of "the Roman bishop as it was received by the "Fathers on the ground of Scripture." In other words, the members of the Congress avowed themselves to be Catholics, simply *minus* Papal infallibility, but at the same time they also affirmed the necessity of Church reform, and demanded the suppression of the Jesuits.

The Congress of Cologne in 1872 took a step or two forward. Reinkens made his appearance, and Huber warmly vindicated the character of the movement from one charge made against it, and this vindication we should remember. He said,—

"The spirit and purpose by which the committee were actuated were ably set forth in a speech by Professor Huber, who warmly vindicated himself and those with whom he was co-operating from the charge—to which he evidently felt that the peculiar necessities of their position and the whole conduct of the movement had exposed them—of 'half-heartedness.' 'What,' he asked, 'is halfness? It is to be on the road and not yet to have reached the goal. It is the necessary characteristic of every true movement, of every true development. Every human being is, in this sense, always but half himself. But, in the only sense in which the charge would be a reproach, we are not half-hearted, for we wish, we aim at the truth, the whole truth, and nothing but the truth. We are engaged in a vast process of historical revision—in an endeavour to distinguish the eternal from the temporary elements of Christianity; and this process, this endeavour, can only be successfully carried on with German earnestness and German thoroughness; and it is this earnestness and thoroughness which are cast in our teeth as half-heartedness.'"

The subjects of discussion at this Congress were the organisation of the body, their relation to other Churches, and the reforms that were necessary. It was resolved to take measures for the election of a bishop and to discuss the question of union. As regards the latter, Reinkens remarked,—

"'I must as decidedly declare it to be an error, when from the West the cry is addressed to us, "We are ready to unite, but you must come to *us*," as I do when the same voice reaches us from the East.' The interest of his audience culminated as the speaker went on to state that Döllinger and himself were agreed 'that a

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* *The New Reformation*. A Narrative of the Old Catholic Movement from 1870 to the Present Time, &c. By Theodorus. (Longmans, Green, and Co.)

union of confessions may be attained on a basis of Holy Scripture and of Œcumenical confessions of the early Church, expounded in accordance with the doctrine of the undivided Church of the first centuries.'"

At the Congress of Constance in 1873, Reinkens was elected the first bishop of the new organisation—with a resolution that the elected bishop "take no oath of subservience to "any foreign prince, potentate, or authority." A synod was also appointed at this Congress, and so a fair start was made.

The Congress of 1874 at Bonn was preceded by a meeting of the Swiss Old Catholics at Freiburg, where Reinkens said,—

"He repudiated the theory of a Church and a confession beyond the limits of which there was no salvation. The Reformers of the sixteenth century had, like the Pope, set up a claim to represent this Church. If one examined the other confessions—whether that of the Scotch, the Belgic, or the Swiss Church—the same theory was to be found. Let not then this dogma be made a reproach to any one communion, but let all alike be prepared to test it by Scriptural proof. Tried by that test, it would be found untenable. 'The Church of God,' he said, 'is one, but it is not confined within the limits of any one formulary of faith. These formularies, even that of Trent, were drawn up in the chambers of learned theologians; and if anyone should say that the chambers of learning are barren, I will add, that the chambers of Romish theologians are the barrenest of all.'"

In the early part of the proceedings at Bonn, Döllinger explicitly disavowed the authority of the Council of Trent. Then came the Filioque question, which has only been finally decided this year. More important work than this, however, was done. The apocryphal books were placed in a subordinate position; and the reading of the Holy Scriptures in the vulgar tongue allowed, and the Liturgy in the vulgar tongue approved. The "overflowing merits "of saints" were discarded; the number of sacraments (seven) was decided to be only the result of theological speculation and not a tradition from the apostles. Place was assigned to tradition in general; the doctrine of the Immaculate conception was condemned; confession "purged from abuses and freed from con- "straint" was approved; invocation of saints left optional, and a moderately expressed article on the Eucharist decided upon. What is most important in these discussions is that they are real advances in the direction of a radical reform of doctrine, and release from an illegitimate authority, but these men must go farther before they can realise either great success or thorough sympathy. Dr. Döllinger's reply to Professor Schaff this year does not indicate much capability of further growth in the Munich professor, but the wonder should be that he has grown as he has.

There is much in this volume concerning the part that certain English bishops and clergymen have taken in this movement. That part seems to us to have been somewhat ostentatious, yet nervously so. The craving for recognition from Old Catholics has been more conspicuous than the desire to extend recognition. That craving, we hope, was satisfied when the Congress of 1874 formally recognised the validity of English episcopal orders. For ourselves, as of the primitive Apostolic Church, we stand in our Christian liberty, craving no recognition of our orders, but thankful to see Christian work done whether by the Old Catholics, New Reformers, or Primitive Christians.

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*ON ALCOHOL.**

The great interest produced by Dr. Richardson's lectures "On Alcohol" at the time of their delivery, and by the imperfect reports published in the newspapers, fully justifies their appearance in the cheap and handy form in which they are now given to us. Dr. Richardson has treated the subject in a thoroughly scientific and yet popular manner. He has made himself master of the whole history of the subject, has been unwearied in experiment and analysis, and has left no stone unturned to make his treatment thorough and complete in ever respect. The result is that in this small pamphlet of little more than an hour's reading, we have the gist of all that need to be said. The importance of the subject in a practical point of view cannot possibly be exaggerated, and it is to be hoped that Dr. Richardson's conclusions—the result of physiological research and pure experiment—may do more than teetotal lectures have accomplished, since the conclusions reached are precisely in accord with the principles of total abstinence. Dr. Richardson has made the world his debtor by this publication—may it no wise fail of its effects!

The first lecture sets out with a definition of fermentation and distillation—their discovery and condition in earlier times; and it may possibly surprise some to find that the Roman butchers, who, like modern butchers, sold their fresh and their salted meats, prepared their salted flesh in the following manner:—

"The animals they intended to preserve were kept from drinking any fluid on the eve of the day on which the killing took place. After the killing the parts to be preserved were boned and sprinkled lightly with pounded salt. Then, having well dried off all dampness, the operators sprinkled more salt, and placed the pieces so as not to touch each other, in vessels that had been used for oil or vinegar. Over the whole they poured sweet wine, covered the contents of the vessel with straw, and, when they could, kept down the temperature of the room in which the vessel was placed by sprinkling snow around. When the cook wished to remove the salt from the meat, he took it out of the wine and boiled it first in milk and afterwards in rain water."

In the second lecture the action of the different alcohols are considered; while the third lecture is devoted to the influence of common or ethylic alcohol on animal life. After carefully tracing out the manner in which alcohol enters the veins, makes its way through the right heart, through the lungs, through the left heart, and through the body at large through the arteries, and noting its effect on each separate organ, Dr. Richardson proceeds:—

"With all parts of the blood, with the water, fibrine, albumen, salts, fatty matter, and corpuscles, the alcohol comes in contact when it enters the blood, and, if it be in sufficient quantity, it produces disturbing action. I have watched this disturbance very carefully on the blood corpuscles; for in some animals we can see these floating along during life, and we can also observe them from men who are under alcohol by removing a speck of blood, and examining it with the microscope. The action of the alcohol, when it is observable, is varied. It may cause the corpuscles to run too closely together, and to adhere in rolls; it may modify their outline, making the clear-defined smooth outer edge irregular or crenate, or even starlike; it may change the round corpuscle into the oval form, or, in very extreme cases, it may produce what I may call a truncated form of corpuscles, in which the change is so great that if we did not trace it through all its stages we should be puzzled to know whether the object looked at were indeed a blood-cell. All these changes are due to the action of the spirit upon the water contained in the corpuscles; upon the capacity of the spirit to extract water from them. During every stage of modification of corpuscle thus described, their function to absorb and fix gases is impaired, and when the aggregation of the cells, in masses, is great, other difficulties arise, for the cells united together pass less easily than they should through the minute vessels of the lungs and of the general circulation, and impede the current, by which local injury is produced.

"A further action upon the blood instituted by alcohol in excess, is upon the fibrine or the plastic colloidal matter. On this the spirit may act in two different ways, according to the degree in which it affects the water that holds the fibrine in solution. It may fix the water with the fibrine, and thus destroy the power of coagulation; or it may extract the water so determinately as to produce coagulation. These facts bear on a new and refined subject of research with which I must not trouble you further, except to add that the inquiry explains why in acute cases of poisoning by alcohol the blood is sometimes found quite fluid, at other times firmly coagulated in the vessels."

Dr. Richardson then goes on to reduce to exact calculation the injury done to the physical system throughout by the various degrees of indulgence in alcohol:—

"The heart of an adult man makes, as we see above, 73·57 strokes per minute. This number multiplied by sixty for the hour, and again by twenty-four hours for the entire day, would give nearly 106,000 as the number of strokes per day. There is, however, a reduction of stroke produced by assuming the recumbent position and by sleep, so that for simplicity's sake we may take off the 6,000 strokes, and speaking generally may put the average at 100,000 in the entire day. With each of these strokes the two ventricles of the heart, as they contract, lift up into their respective vessels three ounces of blood each, that is to say, six ounces with the combined stroke, or 600,000 in the twenty-four hours. The equivalent of work rendered by this simpler calculation would be 116 foot tons; and if we estimate the increase of work induced by alcohol we shall find that four ounces of spirit increase it one-eighth part; six ounces, one-sixth part; and eight ounces, one-fourth part.

"The stage of primary excitement of the circulation thus induced lasts for a considerable time, but at length the heart flags from its over action, and requires the stimulus of more spirit to carry it on in its work. Let us take what we may call a moderate amount of alcohol, say two ounces by volume, in form of wine, or beer, or spirits. What is called strong sherry or port may contain as much as twenty-five per cent. by volume. Brandy over fifty; gin, thirty-eight; rum, forty-eight; whisky, forty-three; vin ordinaire, eight; strong ale, fourteen; champagne, ten or eleven; it matters not which, if the quantity of alcohol be regulated by the amount present in the liquor imbibed. When we reach the two ounces, a distinct physiological effect follows, leading on to that first stage of excitement with which we are now conversant. The reception of the spirit arrested at this point, there need be no important mischief done to the organisation; but, if the quantity imbibed be increased, further changes quickly occur. We have seen that all the organs of the body are built upon the vascular structures, and therefore it follows that a prolonged paralysis of the minute circulation must of necessity lead to disturbance in other organs than the heart."

Of alcohol as a food Dr. Richardson writes with care and candour. He does not deny that it has been proved to have fattening powers, though much that is attributed to it in this direction is due to the starchy matter mixed with it, and he concludes that "for its use as a "builder of the substantial parts of the animal "organism, I fear I must give up all hope of "affirmative proof. *It does not* certainly help to "build up the active nitrogenous structures. "It probably does not produce fatty matter, except by an indirect and injurious interference "with the natural processes."

This is the manner in which Dr. Richardson disposes of the argument that alcohol supplies heat:—

"I am bound to intimate that the popular plan of administering alcohol for the purpose of sustaining the animal warmth is an entire and dangerous error, and that when it is brought into practice during extremely cold weather it is calculated to lead even to fatal consequences, from the readiness with which it permits the blood to become congested in the vital organs. I cannot too forcibly impress the fact that cold and alcohol act, physiologically, in the same manner, and that, combined in action, every danger resulting from either agent is doubled.

"Whenever we see a person disposed to meet the effects of cold by strong drink it is our duty to endeavour to check that effort, and whenever we see an unfortunate person under the influence of alcohol it is our duty to suggest warmth as the best means for his recovery. These facts prompt many other useful ideas of detail in our common life. If, for instance, our police were taught the simple art of taking the animal temperature of persons they have removed from the streets in a state of insensibility, the results would be most beneficial. The operation is one that hundreds of nurses now carry out daily, and applied by our police-officers, at their stations, it would enable them not only to suspect the difference between a man in an apoplectic fit and a man intoxicated, but would suggest naturally the instant abolition of the practice of thrusting the really intoxicated into a cold and damp cell, which to such a one is actually an ante-room to the grave."

Lecture fifth is taken up with an analysis of several kinds of drink. London spirits, as commonly sold, are very injurious, through the addition of amylic alcohol—in every way dangerous—alum, much used, also is a powerful astringent, producing constipation. Gin is audaciously mixed. Pearly or beaded gin is produced thus:—

"An ounce of oil of sweet almonds has been added to an ounce of oil of vitriol. These have been rubbed together in a mortar with two ounces of loaf sugar until a paste has been formed. The paste has next been dissolved in spirit of wine until a thin liquid has been produced; and this, added to one hundred gallons of gin, has given the fine pearly bead that is so much admired."

Wines are not so much or so dangerously adulterated—acetic acid, often used, not being injurious if the wines, in other respects, be free from adulteration. And it will no doubt be a relief to many to know that "the practice of "adulteration the least hurtful is carried on "in ales; that at all events is my experience "of the ales of London, and I speak from a "practical knowledge of the facts." And he gives this instance:—

"A few years ago a well-known statist asked me to undertake for him a research on the ales sold in London. For many weeks this gentleman himself collected beers and ales from different retail houses in the most diverse parts of this metropolis, and neither trouble nor expense was spared in the examination of these samples, in order to arrive at correct results as to the composition of the fluids thus retailed. I may state at once that I did not in any one instance find a truly dangerous adulteration. I found that to many samples common salt had been added, and to some sugar; but the grand adulteration was water, by which the consumer was, if I may so express it, fraudulently benefited and the Government proportionately defrauded. If this aqueous adulteration were not carried on, our registrars of deaths and collectors of revenues would both show heavier totals."

Lecture Sixth is taken up entirely with the physical deteriorations from alcohol, and is altogether a melancholy summary, considering how much the conditions of life in our large cities lead to the desire for stimulants. All parts of the body suffer, but soon the war is carried to the very centres—

"The brain and spinal cord, and all the nervous matter become, under the influence of alcohol, subject, like other parts, to organic deterioration. The membranes enveloping the nervous substance undergo thickening; the blood-vessels are subjected to change of structure, by which their resistance and resiliency is unimpaired; and the true nervous matter is sometimes modified, by softening or shrinking of its texture, by degeneration of its cellular structure, or by interposition of fatty particles.

"These deteriorations of cerebral and spinal matter give rise to a series of derangements, which show themselves in the worst forms of nervous disease—epilepsy; paralysis, local or general; insanity."

And thus Dr. Richardson proceeds:—

"Not a single serious nervous lesion from alcohol appears without its warning. As a man who, when drinking at the table, is warned, by certain unmistakable indications, that the wine is beginning to take decisive effect on his power of expression and power of motion, so the slow alcoholic taker is duly apprised that he is in danger of a more permanent derangement. He is occasionally conscious of a failing power of speech; in writing or speaking he loses common words. He is aware that after fatigue his limbs are unnaturally weary and heavy; and he is specially conscious that a sudden fall of temperature lowers too readily his vital energies. The worst sign of impending nervous change is mus-

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* *On Alcohol.* A Course of Six Lectures delivered before the Society of Arts. By Benjamin W. Richardson, M.A., M.D., F.R.S., Fellow of the Royal College of Physicians. (Macmillan and Co.)

cular instability, irrespective of the will; that is to say, an involuntary muscular movement whenever the will is off guard. This is occasionally evidenced by sudden muscular starts which pass almost like electrical shocks through the whole of the body; but it is more frequently and determinately shown in persistent muscular movements and starts at the time of going to sleep. The volition is then resigned to the overpowering slumber, and naturally all muscular movement, except the movement of the heart and of the breathing, should rest with the will. But now this beautiful order is disturbed. In the motor centres of the nervous organisation the foreign agent is creating disturbance of function. The fact is communicated to the muscles by the nervous fibres, and the active involuntary start of the lower limbs rouses the sleeper in alarm. Ignorant of the import of these messages of danger, the habituated alcoholic continues too frequently his way, until he finds the agitated limbs unsteady, wanting in power of co-ordinated movement—paralysed."

This is his grand conclusion on the whole matter:—

"This chemical substance, alcohol, an artificial product devised by man for his purposes, and in many things that lie outside his organism a useful substance, is neither a food nor a drink suitable for his natural demands. Its application as an agent that shall enter the living organisation is properly limited by the learning and skill possessed by the physician, a learning that itself admits of being recast and revised in many important details, and perhaps in principles.

"If this agent do really for the moment cheer the weary, and impart a flush of transient pleasure to the unwearied who crave for mirth, its influence (doubtful even in these modest and moderate degrees) is an infinitesimal advantage, by the side of an infinity of evil for which there is no compensation, and no human cure."

BRIEF NOTICE.

Will Ability: or, Mind and its Varied Conditions and Capacities. By J. Hands, M.R.C.S., &c. (London: J. Burns.) If a lengthy title can enlighten, we have it here. This is "A dissertation on, and "an explanation of, the mystery of will-ability, "mind-energy, or mental volition, as exercised in "controlling ourselves, or the thoughts, feelings, and "acts of others, exemplified, especially as to the latter "capabilities, by the faculty of electro-biology, or "animal magnetism, and the influence of fascination. Illustrated by facts. Also observations on "the consequences effected in us through the "quality or dominion of faith and belief or self-will "operation, as influenced by the phrenological "organ of hope, and called into active being "through the agency of education and persuasion, "and other means, as charms, spells, and amulets, "to which are added essays on free-will and fate, "destiny and inevitable necessity." We do not pretend to understand what Mr. Hands means; for a wilder jumble of words than is to be found in his book it has rarely been our misfortune to read. Here are one or two specimens, taken at haphazard on opening the volume. The dedication, for example, is as follows:—

"To the reasoning philanthropist, the reflective legislator, and the intelligent dispensers of the law, whether in or out of the courts of justice; also inscribed to the deliberating jurymen, and likewise to the humblest thinking individual," &c.

On p. 40 we read that "a man's soul has the ability "of so energetically throwing off from his system "the continually-undulating magnetic *life-aura* of "his body, that" &c.; and on p. 61 we find the following interesting scientific remark:—

"Iron, when pure, attracts, if of like weight, exactly in the same ratio as the loadstone draws it, by an equitable interchange of gyratory, or corkscrew-like undulations, and each partaking of the perfect inborn qualities assigned naturally to these bodies, they will, when placed alternately in a position where they are rendered free to move, be observed to act and react on each other with equal ability."

Surely, greater nonsense was never talked by any person out of Bedlam. Mr. Hands' science is as mad as his style of writing. We glean, however, that the author is a blind fatalist: the last essay, on "Fate, Destiny, or Eternal Necessity," is dedicated to posterity, and the volume closes as follows:—

"In fact we are impelled to conclude that there must be an inevitable fate, which fashions the unfolding of all the phases of Nature's laws, and an inevitable destiny, that carves out, so to speak, each elemental event which happens."

It is a pity that a kind fate has not kept Mr. Hands from making himself ridiculous in the eyes of every sane person.

A Hint.—Young ladies who favour the fashion of cutting the hair short on the forehead will find the following extract from the *Sydney Morning Herald* somewhat interesting:—"A correspondent, after remarking that in the early days of the colony, when girls were sent to the factory in Parramatta for misconduct, their hair was cut short as a punishment, says a lady who had been in Sydney for many years arrived in the city the other day to see the Agricultural Show. She was astonished to observe so many girls in town with their hair cropped short on their foreheads, and anxiously inquired of a friend whether the old factory still existed!"

WORKING MEN AND PEACE.

We have received a copy of the address of the Workmen's Peace Association to the working men of Europe. The address calls attention to the fact that Europe groans beneath the weight of her military and naval preparations, and yet that no one feels secure. It goes on to say,—

History affords ample proof that standing armies are dangerous to peace and destructive to liberty. Under no form of Government is liberty safe while they exist. In France a Republican army overthrew the Republic, made the First Consul emperor, dethroned liberty, and set up Cæsarism. However extended and free the suffrage, representative assemblies can be awed into submission, dispersed or transported where bayonets and bullets are at the command of rulers—or would-be rulers. The privileged few with an army at their disposal, are more powerful than the many with their votes. Where bayonets abound even universal suffrage can be stultified. So thorough, indeed, is the militaryism of today, that we can only supplant it by devising another method of settling disputes, and thus depriving its defenders of their plea for its existence.

The workmen direct attention also to the fact that

It is rulers, not peoples, who stir up strife; and by such dishonest means divert the attention of their subjects from political and social reforms that they may further their own ambitious and dynastic projects. Our order has been their dupes and played their game too long: and we are now firmly convinced that war, so far from settling disputes, generally creates greater, digging still deeper the gulf between nations.

References are next made to the question of arbitration, with especial reference to the movement initiated and conducted by Mr. Henry Richard, M.P.

Moved by the success of our experiment with America, Mr. Henry Richard, secretary of the Peace Society, and a member of our Parliament, proposed a motion in that assembly in favour of establishing an international tribunal for the peaceful settlement of disputes. This he did on July 8, 1873, and in support of that motion conferences of working men were held, resolutions adopted, and 1,038,497 of our countrymen, either directly by their signatures or through their organisations, petitioned Parliament in its favour.

These expressions of opinion were transmitted through the agency of our association, and, as we think, give us the right to speak for our fellows. A very large number of petitions were also presented through the agency of the Peace Society. The motion was carried by a majority of ten votes, and a legislative assembly for the first time placed upon record its desire for settling disputes by arbitration. The example thus set has been followed by the Parliaments of Italy, the United States, Sweden, Holland, and Belgium, all of whom have endorsed the principle of arbitration, so that, in two years, six Parliaments have accepted an idea which was recently sneered at as utopian.

The expediency of arbitration is discussed in several succeeding paragraphs of the address, which concludes as follows:—

Let it be the province of the future historian to record that, to the many other triumphs which our order has achieved in its eventful history and progress from slavery to freedom, that the working-men of the 19th century, added another still more brilliant, by building up a temple of international justice; that armaments were thereby reduced, the chances of war diminished a thousand-fold, the people were relieved of their crushing weight of taxation, and that an era of peace and liberty, for which men have longed, and waited, was by us inaugurated and realised.

This address, which is signed on behalf of the council by Mr. W. R. Cremer, has, we understand, been translated into French, German, Italian, &c., and will be largely circulated on the continent. Besides the council, nearly fifty other well-known representative working men have subscribed their names to it, amongst them being officers of large organised bodies, trades councils, &c. The address may therefore fairly be considered as a legitimate expression of working-class opinion. In addition to the issue of the address the council have resolved to hold a series of conferences of working men on the continent, the first of which will be held on the 6th of next month at Paris, in the Co-operative Hall, Rue d'Arras. The council will be represented by fifteen of its members, and deputations from branches of the association in the following places have already been deputed to attend:—Aberdeen, Blackburn, Bristol, Banbury, Bath, Birmingham, Croydon, Derby, Dartmouth, Glasgow, Ipswich, Leamington, Liverpool, Leeds, London, Manchester, Newport, Portsmouth, Sheffield, Stratford, Wolverhampton, and Worcester.

SCHOOL BOARD FINANCE.

The number of school boards in England up to the 30th of September, 1874, the date to which the Committee of Council on Education carry their review, was 703 in England and 156 in Wales, and of this number 514 in England and 123 in Wales had sent in copies of their accounts, while 184 in England and 32 in Wales had neither received nor paid money during the year. The total sum received by the 514 English boards was 1,877,265*l.*, and by the 123 in Wales 142,491*l.*, of which a proportion of 71·6 per cent. in the former and 56·1 per cent. in the latter case was derived from the rates. The percentage of rate aid had been reduced since 1871-72, when it stood at 89·3 in England and 70·6 in Wales, while the grants from the Education and Science and Art Departments had increased. The amount drawn from the ratepayers varied considerably in different parts of the country. In London it was equivalent to a rate of 1¼d. in the pound on the rateable value of the district. The average for the boroughs of England, excluding London, was 2·13d., and for Wales 2·58d., as against 1·63d. and 1·74d. in the previous year. In the parishes it stood at 3·22d. in England as compared with 2·9d. in the previous year; and 3·01d. in Wales as against 2.43d. The figures from which these averages were obtained show some remarkable inequalities. In thirty-two cases in England the rate was above 9d. in the pound on the rateable value of the district; in sixty-five it stood between 6d. and 9d.; in 181 it ranged from 3d. to 6d.; in 189 it fell below 3d., and in twenty-eight below 1d. in the pound. The highest rates reached were in the borough of Chesterfield, where the rate was 10d., and in the parishes of Queensborough and Staplehurst, where it was 1s. 4d. each. Taking the largest towns in England, exclusive of London, the average rate was 2d. in the pound, the highest proportions being furnished at Leeds and Hull, where it reached 3d., Birmingham 2·45d., and Bradford 2·75d. The Manchester rate was 1·4d., the lowest of the ten. The average rate in the ten largest Welsh towns was 2·15d., being a fraction above the English; but in both cases there was a considerable increase on the previous year. The amount raised by the school boards during the year in respect of loans was 1,490,038*l.*, of which more than one-third—namely, 574,693*l.*—was raised by the London Board. The repayment of these loans, which are raised on the security of the rates, is effected either by equal annual payments, including interest spread over a term not exceeding fifty years, or else by the formation of a sinking fund. The total sum raised by loans from 1871 to 1874 (the first three years of the operation of the Act of 1870) was 2,357,345*l.* in England, of which more than one million was raised in London; and in Wales, 127,937*l.* The total expenditure of the English boards last year was 1,825,957*l.*, as against 1,126,956*l.* in the preceding year; and of the Welsh boards 132,168*l.*, as against 48,029*l.* Nearly three-fourths of the amount was devoted mainly to work of a permanent character, to the purchase of furniture, land, and cost of erecting and repairing buildings. The expenditure on this head amounted last year to 72·7 per cent. of the total outlay as compared with 77·1 in the previous year, and 50·7 in the first year. The salaries of officers of the English boards, which in the first year of their establishment amounted to 10·4 per cent. of the total expenditure, was reduced last year to 3·3 per cent., while the salaries of teachers remained at about 11 per cent. The average cost of the completed schools was 11,635*l.*, including furniture and fittings, and the average cost per child of the number accommodated was 1d. under 12*l.* The 25th Section of the Act of 1870 was acted upon by fifty-three boards in England and eight in Wales, who paid the fees of children in addition to maintaining their own board schools, while fourteen boards adopted the plan of paying the children's fees in lieu of or in anticipation of providing schools for the children of their districts. The total sum thus paid was 6,623*l.*, and the amounts paid by the various boards ranged from 2d. to 2,405*l.*; the latter sum being paid by the Manchester Board, while the payment of the neighbouring board at Salford under this section of the Act was 1,323*l.* The children thus paid for, numbering upwards of 18,000, were educated in denominational schools—about 11,000 in Church of England schools, about 5,000 in Roman Catholic schools, and the remainder in British, Wesleyan, and other schools.—*Pall Mall Gazette.*

FOREIGN MISCELLANY.

From a return just issued, it appears that the gross receipts of the opium revenue in India last year amounted to 8,324,879*l.* The total acreage in which the poppy is cultivated was 521,270.

The bread and salt offered to His Royal Highness the Duke of Edinburgh, on his arrival at Nijni Novgorod, by the mercantile community, was presented on a silver dish worth 2,000 roubles. The duke visited the chief bazaar and made several purchases.

Seventeen lives have been lost by the explosion on board the Empress, at Barcelona, and twenty persons were also seriously injured. The disaster was caused by the ignition of a quantity of powder and cartridges, intended for the siege of Seo d'Urgel.

Marshal MacMahon's award on his arbitration between England and Portugal on the subject of Delagoa Bay has been published in full. He decided that the claims of Portugal to the disputed territory are duly proved and established on several grounds, which are set forth in detail.

The *Fanfulla* states that the late Emperor Ferdinand of Austria has left to the Pope a legacy of 10,000,000 florins, which has already been paid at the Vatican. The Emperor has bequeathed also to the Pope all the ornaments and sacred vessels of his chapel, and most valuable crystals and rare china services.

The *North German Gazette* publishes a letter of thanks from Prince Bismarck, dated Varzin, the 17th inst., addressed to all those who sent him friendly greetings on the occasion of the unveiling of the Hermann memorial. The letter also expresses the regret of the Imperial Chancellor at having been unable to attend the ceremony.

Preparations are being made in many towns and cities throughout Germany for a solemn celebration of the anniversary of the battle of Sedan. At Frankfort-on-the-Main the municipal authorities have addressed a public invitation to the inhabi-

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tants, urging them to follow the example of the most important cities of the Empire, and each year to commemorate the 2nd of September in a befitting manner.

The Berlin correspondent of the *Post* says that the Pope has "fervently blessed" the projected German pilgrimage to Lourdes. As, however, the pilgrims do not dare to meet in Germany, they will meet at Mons, and thence go to Paris, where they will meet on September 7, arriving at Lourdes on September 10, and Paray-le-Monial on September 14. Active negotiations (it is added) are pending between Germany and France respecting the pilgrimage.

A Troublesome Englishman.—The *Politische Correspondenz* learns from Bucharest that the Government there had resolved to expel from the country Mr. Lakeman, an Englishman known at the time of the Crimean war as Mezhar Pasha, and who, having married a wealthy Roumanian widow, fixed his residence in Roumania. It is asserted that at Mr. Lakeman's chateau a conspiracy was hatched by chiefs of the opposition for bringing about a rising of the rural population. Mr. Lakeman, being informed of the intention of the Government, claimed as a British citizen the intervention of Mr. Vivian, the English agent, and the order of expulsion was suspended until the return of the British consul-general.

Cholera is raging in St. Petersburg and Cronstadt. Ships for the North Baltic are not allowed to enter Danish ports until they have discharged their drinking water lest the epidemic should spread. The *al-Jawâib* of the 10th inst. gives the following as its latest reports of the cholera in Syria:—At Damascus, from the 27th to the 31st of July, there were 158 attacks, of which 130 were mortal. At Aleppo, from the 28th of July to the 1st of August, 138 were attacked, of whom ninety-eight died. The disease has shown itself in Latakia, where there are two or three deaths from it daily. At Beyrout there have only been a few cases, and it is stated that no less than 20,000 persons have fled therefrom to the Lebanon in order to escape it.

Alleged Negro Conspiracy.—In consequence of information supplied to the authorities eighty negroes have been arrested in Washington and Jefferson Counties, Gorgia, on the charge of being concerned in a conspiracy for a general massacre of the whites. Letters seized at various places are alleged to indicate that there exists a secret military organisation of negroes in four counties. The letters contain orders to the coloured militia companies to seize the depots and stores of arms, and to kill every white man. The existence of the plot as represented is not credited in the North, but there is a great deal of dangerous excitement and exasperation in Georgia, where the Governor has called out the white militia. According to the latest accounts the disturbances were of a purely local character, and all apprehension of further trouble have disappeared.

Incendiary Fires in Russia.—Numerous destructive fires have lately occurred in Russia. The towns of Kizlar, Briansk, and Zarizin have been nearly burnt down. At Briansk the loss is officially reported as nearly 2,000,000 roubles. At Zarizin there were five fires within a fortnight. The greater portion of Ghuchow, in Little Russia, has been destroyed, and three other towns beyond the Dneiper have severely suffered, 200 houses being consumed in one, and four children burnt in another. Large fires have also occurred in Lithuania and the south-west provinces, the harvest being also deficient in the latter. Russian papers also speak of the continuod emigration of the Tartars from the Crimea for the purpose of avoiding military service. They now go away in small parties, so that the price obtained for their possessions does not fall so sensibly, and their departure makes less stir. The young men are frequently accompanied by their whole family. This movement is induced by the curse laid in the Koran on Mahommedans able to join their fellow-believers who remain under the dominion of infidels.

A Romish Impostor.—According to a Brussels paper, Louise Lateau, the Belgian girl whose alleged fasting and stigmata have been so much vaunted by the Ultramontanes, has resumed the habits of ordinary life. Her sister, concerned at seeing her wasting away, refused admission to the house to the parish priest and the episcopal delegates, from which time the fasting, visions, and stigmata have ceased.

The French Government and Mr. Gladstone.—At the meeting of the Permanent Commission on Wednesday, M. Arago complained that the sale of the translation of Mr. Gladstone's preface had been prohibited by the Government. M. Buffet, Prime Minister, replied it could be sold by the booksellers, but could not be *colporté* without authority. It was not customary to grant colportage to religious controversial works on any side. M. d'Aboville protested against Catholicism with 33,000,000 adherents, and Protestantism with some hundreds of thousands, being put on the same footing in this respect. M. Arago rejoined that M. d'Aboville's principle would logically lead to only one religion being allowed, and to all attacks on it being forbidden. The subject then dropped.

In a district near the Crystal Palace all the new roads and streets are named after great poets. In Berlin the names in a new quarter will be those of eminent German musicians. They have long carried on some such system in Paris, but at every revolution all names are changed.

Miscellaneous.

Convalescent Seaside Home for Orphans.—We understand that this institution, which has been founded at Margate through the indefatigable exertions of Mr. Joseph Soul, will be opened on Monday week by the Princess Mary Adelaide, Duchess of Teck, who will be accompanied by the Duke of Teck. The Mayor of Margate, in notifying the visit, expresses a hope that every effort will be made to give their royal highnesses a fitting and hearty reception.

Foreign Cattle.—The importation of foreign cattle in the last seven months has been considerably in advance of the same period in the preceding year. The value of oxen and bulls this year has been 2,015,508*l.*, and last year 1,018,588*l.*; of cows 462,672*l.* this year, and 258,788*l.* last year; calves, 116,263*l.* this year, and 107,603*l.* last year; sheep and lambs, 1,190,504*l.* this year, and 875,322*l.* last year; and swine, 132,035*l.* this year, and 246,667*l.* last year.

Funded and Unfunded Debt.—Mr. Hubbard, M.P., obtained a return to the order of the House of Commons, which was printed on Saturday, giving a good deal of information on the funded and unfunded debt. At the 31st of March last the funded debt was 714,717,715*l.*, and the unfunded debt, 5,239,000*l.* The capital value of terminable annuities at 3*l.* per cent. stock was 55,311,674*l.* The deposits due to the savings-banks and friendly societies at the 20th of November, 1874, being the last day at which the account was made up, were 4,552,421*l.* A statement is given of the funded and unfunded debt held by the National Debt Commissioners, with a valuation of the annuities granted. In Consols the commissioners hold 3,729,982*l.* 17s. 6d.; reduced, 4,228,978*l.* 11s. 8d.; New 3*l.* Per Cents., 9,372,513*l.* 19s. 1d., and Two-and-a-Half per Cents, 1,122,392*l.* 1s. 8d., besides exchequer bills and exchequer bonds.

University of London.—1875.—First M.B. Examination.—Examination for Honours.—Anatomy.—Second class: Richard Shalders Miller, University College; Judson Sykes Bury, University College; Frederick Lucas Benham, University College. Physiology, Histology, and Comparative Anatomy.—First class: George Courtenay Henderson, Exhibition and Gold Mdal, University College. Second class: Frederick Lucas Benham, University College; Arthur Thomas Wilkinson, B.A., B.Sc., Owens College School of Medicine; Walter Pye, St. Bartholomew's Hospital; Leader Henry Stevenson, Guy's Hospital; Richard Shalders Miller, University College. Third class: Arthur Robert Wyatt Sedgefield, King's College, and Frederick Willcocks, King's College, equal; James Hudson, University College, and Joseph Wiglesworth, Liverpool School of Medicine, equal. Organic Chemistry and Materia Medica and Pharmaceutical Chemistry.—First class: Arthur Thomas Wilkinson, Exhibition and Gold Medal, Owens College School of Medicine; *George Courtenay Henderson, Gold Medal, University College. Second class: Francis Goodchild, St. George's Hospital. Third class: Richard Shalders Miller, University College. *Obtained the number of marks qualifying for the Exhibition.

The Harvest.—Mr. Mechi writes to the *Times*:—"Four weeks of brilliant harvest weather, scarcely interrupted by a single shower, have vastly improved harvest prospects and removed many of our fears. The sodden ground, the soaked, laid, and watery crops, unripened and sad-looking, have been thoroughly dried and ripened, and although the kernels in the heads of wheat are less numerous and smaller than in an abundant season, they will prove of fair flour-making quality. The barley crop, laid early and matted with clover and weeds, has been saved by the dry weather, but will, in too many cases, be unfit for pale ale. If this fine weather continues a large crop of it will be harvested. The season has especially suited the oat crops, which, previous to the wet time, were unpromising. There will be a second crop of clover, more perfect and abundant than the first. It is in full flower ready for the scythe, and with a suitable time for making will give us valuable stocks. Winter beans are good. Spring beans middling; peas not very good. Potatoes are greatly saved by the drying up of the fungus and preventing its extension. There will be a good yield. Let us hope that our general crop of human and animal food will prove to be an average one. Root crops are very promising, but are ready for more rain."

Lord Russell on Education.—Earl Russell has published a new pamphlet on "National Education," which contains some curious reminiscences. So recently as 1839, Lord Melbourne doubted the value of education as a means of advancing men in the world, pointing to many uneducated men who had got on; the Bishop of Durham believed it would make no way among the poor; the Archbishop of Canterbury said that when he was rector if he had proposed to educate the poor the farmers would have laughed at him; and at Milton Abbott, in Devonshire, when the Duke of Bedford proposed to set up a school, a farmer asked if anybody "supposed he was going to send his son to school to please the Duke of Bedford." Even the late Bishop of Exeter thought instruction in geography should be confined to the geography of the Holy Land, apparently under some impression, widely shared by Sunday-school teachers, that that was somehow a "sacred" study. The pamphlet is intended apparently to advocate gratuitous instruction, to be paid for out of a sixpenny income-tax, instead of out of rates, which fall on "poor widows"; but its only value consists in these stories, which show how the minds of men have changed in a single generation. In 1839 it was almost impossible to obtain 10,000*l.* a year for national instruction.—*Spectator.*

Presentation.—Mr. Daniel Hall Goddard, who for upwards of twenty five years has been connected with the branch of the Bank of England at Newcastle-on-Tyne, on retiring from the management was presented by the other bankers in the town with a handsome silver epergne bearing this inscription:—"Presented to Daniel Hall Goddard, Esq., late agent of the Bank of England at Newcastle-on-Tyne, by the bankers of this town, in remembrance of business relations agreeably existing between them for a period of upwards of twenty-five years, and for his establishing of the Bankers' Clearing-house, July, 1875." The presentation was made in the clearing-room of the bank by Mr. G. A. Fenwick, who in his remarks spoke in high terms of the manner in which the business of the Bank of England had been conducted. Mr. Goddard, in responding, said he felt regret in parting with friends who had for so long a time worked harmoniously with him; and he could only hope that the same prosperity that had attended them in the past would attend them in the future. It was some satisfaction for him to say that the district had improved in trade, and commerce, and wealth during the period he had been connected with it, and he could see nothing that would hinder the development of the trade and commerce of Newcastle-on-Tyne. Mr. Goddard and his family are well known and very highly respected among the Nonconformists of the North of England, with whom they have been connected many years.

Mr. Mundella on the Royal Visit to Sheffield.—On Wednesday evening Mr. Mundella, M.P., addressed a meeting of his constituents in Paradise-square, Sheffield. He said before taking leave of the Mayor of Sheffield, the Prince of Wales came to him (Mr. Mundella), and not only once, but twice, impressed upon him that he perfectly understood all about Paradise-square, and that he understood he (Mr. Mundella) was going to address his constituents there that night. His royal highness begged that he would convey to them, on his behalf and on behalf of the Princess of Wales, their grateful acknowledgments for the hearty and enthusiastic reception which the men of Sheffield had given to them. His royal highness said further that they did not always realise all they expected and anticipated, but that on the occasion of his visit to Sheffield his gratification exceeded all he could have anticipated. The command was to him (Mr. Mundella) so unexpected that he said to the prince, on leaving the room, "Am I to understand, sir, you still wish me to make that statement to my constituents?" "Indeed I do," said his royal highness, "and say it to them in the most hearty and thankful manner you are capable of." Mr. Mundella said he was proud that his constituents had, by their thoroughly loyal and peaceful character, brought such credit upon the town. The hon. gentleman then reviewed the work of the session. He said working men had cause for gratitude in the Government legislation concerning masters and workmen, and he recommended working men now to bury the hatchet. He expected that next session the Government would have to introduce a Burials Bill, and to take up Mr. Plimsoll's measure. A vote of confidence in the hon. gentleman was passed.

Professor Ruskin on Florentine Needlework.—In his "Ariadne Florentina," just published, Professor Ruskin, LL.D., Hon. Student of Christchurch, and Slade Professor of Fine Art, gives an interesting description of three pieces of Florentine needlework, which attracted his attention in the bedroom in which he slept at the King's Arms Hotel, Lancaster. The professor, while staying at this "good old inn," was engaged in revising a lecture on "Design in the Florentine Schools of Engraving," and he thus seizes the opportunity of illustrating his subject:—"On the walls of the little room where I finally revise this lecture, hangs an old silken sampler of great grandame's work; representing the domestic life of Abraham; chiefly the stories of Isaac and Ishmael; Sarah at her tent-door, watching, with folded arms, the dismissal of Hagar; above, in a wilderness full of fruit-trees, birds, and butterflies, little Ishmael lying at the root of a tree, and the spent bottle under another; Hagar in prayer, and the angel appearing to her out of a wreathed line of gloomily undulating clouds, which, with a dark-rayed sun in the midst, surmount the entire composition in two arches, out of which descend shafts of (I suppose) beneficent rain; leaving, however, room, in the corner opposite to Ishmael's angel, for Isaac's, who stays Abraham in the sacrifice; the ram in the thicket, the squirrel in the plum-tree above him, and the grapes, pears, apples, roses, and daisies of the foreground, being all wrought with involution of such ingenious needlework as may well rank, in the patience, the natural skill, and the innocent pleasure of it, with the truest works of Florentine engraving. Nay; the actual tradition of many of the forms of ancient art is in many places evident—as, for instance, in the spiral summits of the flames of the wood on the altar, which are like a group of first-springing fern. On the wall opposite is a small composition, representing Justice with her balance and sword, standing between the sun and moon, with a background of pinks, borage, and corncockle; a third is only a cluster of tulips and iris, with two Byzantine pea-

cocks; but the spirit of Penelope and Ariadne reign vivid in all the work—and the richness of pleasurable fancy is as great still, in these silken labours, as in the marble arches and golden roof of the cathedral of Monreale."

Codification of International Law.—During the last week of August, and the first week of September, there will assemble in the Dutch capital (the Hague), the annual congresses of two cosmopolitan associations established for the promotion of kindred objects. The first is "The Institute of International Law," which consists exclusively of eminent jurists, including the Right Hon. Mountague Bernard and Sir Travers Twiss, of England; Professor Lorimer, of Scotland; MM. Bluntschli, Heffter, and Holzendorff, of Germany; Count Selopis and M. Mancini, of Italy; Baron Olivekrona, of Sweden; Dr. Woolsey and Mr. D. D. Field, of America; M. Rolin Jacquemins, of Belgium, and others. Their objects are of a *scientific* or *legal*, rather than of a philanthropic character. They will discuss at the Hague the questions of the Treatment of Private Property at Sea by Belligerents, the Declaration of the late Congress of Brussels on Usages of War, the Three Rules of the Treaty of Washington, and similar topics. The second gathering will be that of "The Association for the Reform and Codification of the Law of Nations," which includes, amongst its members, Lord Penzance, Lord Coleridge, Lord O'Hagan, Sir John Lubbock, Bart., M.P., Mr. Osborne Morgan, M.P., Mr. Henry Richard, M.P., Mr. Pease, M.P., Mr. Justice Lush, Mr. Justice Denman, and Mr. H. D. Jencken; also many eminent foreigners, as M. Chevalier [and M. de Parieu, of France; Mr. Waite (the Chief Justice of the United States), the American judges, Field, Strong, Daly, and Endicott; Mr. James Miles and Mr. Elihu Burritt, of New England; M. Couvreur, of Belgium; Judge Covinck-Liefstin and MM. Bredius and Bachiene, of Holland, &c. Its meetings will commence on Sept. 1, and will take into consideration the codification of international law, the subjects of patent law, bills of exchange, collisions at sea, the limits of arbitration, the right of extradition and jurisdiction over crimes committed against foreign States. The members of this body are not necessarily jurists, and its objects are not exclusively legal, but are partly philanthropic in their nature. Last year both associations met at Geneva, and had a good attendance. It is expected that the gatherings at the Hague will be still more numerously attended, as the interest in the subjects of discussion is annually increasing on both sides of the Atlantic, being especially fostered by several legal magazines, as organs of the two bodies, and also by the journals of the English and American Peace Societies.

Gleanings.

A woman returning from church recently declared that "when she saw the shawls on those Smiths, and then thought of the things her own poor girls had to wear, if it wasn't for the consolation of religion, she did not know what she should do."

When the Empress of Austria first married, it was thought highly improper for royalty to carry an umbrella. Consequently whenever it threatened to rain she was unable to have her accustomed walk. She moped so much that her husband declared that thenceforth umbrellas should not be contrary to etiquette.

International Courtesy.—American papers state that the new money-order system between Canada and the United States was inaugurated on the 4th inst., by the postal superintendent at Washington sending to the head of the money-order department at Ottawa a remittance of one dollar, with a request to spend it as he thought fit.

Hint to Heads of Families.—When the family is from home the cisterns are seldom emptied, a small quantity only is withdrawn every day, generally from one cistern—the most accessible—the others being left unused. Consequently in these the water becomes stale, and even in the favoured cistern the quantity of fresh water admitted daily is too small, in proportion to the stale water left unused, to be either agreeable or wholesome. The family returns home after many weeks' or months' absence, and the water in these cisterns is, in many instances, used by them when it must be in a very bad condition from long storage. We would advise householders to give injunctions to their servants, or those left in charge, to draw off the water in all cisterns in the house at least once a week during their absence, and before returning to have the cisterns themselves thoroughly cleaned out. By doing this they will ensure a wholesome and fresh supply of water for themselves, and the water poured into the house-drains in considerable quantities by these weekly flushings will keep them clean and sweet, and carry off any impurities of sewer-gas that may collect in them. They will also benefit their neighbours by returning to the main sewers a quantity of water for flushing at a time when it is much required.—*Lancet.*

The New Fashionable Dresses.—The dresses of ladies will in future, in accordance with the latest Parisian fashions, be not only wonderfully but fearfully made. The Paris correspondent of the *Warehouseman and Draper's Journal* strikes the note of warning as to what we are shortly to expect. Designs, it is stated, are "not only floral and geometric in their tendency, but zoological." Exquisite brocades are sprinkled profusely with lions, tigers, and panthers, "mediæval-looking beasts" "that are by no means life-like in their proportions or colouring, and far more nearly allied to the fabulous creatures in stone that decorate a Gothic cathedral than the savage denizens of a modern menagerie." Artists, it seems, have also gone to museums and borrowed old heraldic devices with which to ornament the robes of ladies who value their personal appearance. Unicorns, winged bulls, and birds are used profusely. Oriental writing, the hieroglyphics of the ancient Egyptians, Persian arabesques, and Chinese and Japanese signs, are artistically converted into patterns. One design is mentioned as being "peculiarly pretty": it is a scrawl studded here and there with keys some three inches long. There are at least thirty sorts of keys of different epochs, capitally rendered. Of all the pleasing novelties, however, which are being introduced there are none to equal a design in which "various insects are introduced."—*Ibid.*

The Great "Cock-crowing Question" has at last been decided in the Brompton County Court, where, on Wednesday last, an action was tried—Bennett *v.* Batten—in which the plaintiff claimed damages by reason of a nuisance caused by the crowing of a cock on the defendant's premises which adjoin those of the plaintiff. The cock, it appears, is a small bantam, which is in the habit of crowing with great vehemence and incessantly from about four o'clock in the morning. It was urged on behalf of the defendant that he was strictly within his legal rights in keeping fowls, and that it was beyond his power to prevent the cock from crowing. The judge, however, said that a person might strain his legal rights to such an extent as to make them illegal. A person was perfectly justified in exercising his rights to such an extent as not to interfere with the rights of his neighbours; but as soon as the exercise of those rights did so, he must make a concession and waive them. He therefore suggested to the defendant the propriety of his undertaking to abate the nuisance; if not, he (the judge) should hold him liable for the nuisance caused by the crowing of the cock. Under these circumstances, the defendant prudently consented to a nominal verdict for the plaintiff, damages 1s., and gave an undertaking to discontinue the nuisance. Cocks will understand that in future their salutations to the morn must be conducted with moderation, and in such a manner as not to interfere with the slumbers of those to whom daybreak is a period of repose rather than excitement. In the meantime it is to be hoped, now that the cock has received his quietus, some enterprising invalid will have the courage and energy to undertake a crusade against the railway whistle. The whistle of an engine is a far more serious nuisance than the crowing of a cock, and the right of whistling is exercised by engine-drivers to an extent as unjustifiable as it is unnecessary.—*Pall Mall Gazette.*

A Great Swimmer of Forty Years Ago.—While swimming feats are so much in fashion it may be remarked that no feat on record rivals the "long swim" of Brock of Yarmouth. Forty years ago Brock was one of a crew of Yarmouth beachmen who went out to a vessel in distress beyond the Scroby Sands. When outside the Scroby their boat upset. All the crew were drowned at once except Brock and another who could swim. In a furious sea they struck out for the shore, but in a short time Brock's companion was compelled to say "Good-bye," and sink. Brock then got out his seaman's knife, which was attached to his waist by a cord, and cut off his heavy boots and various portions of clothing. At length he reached Scroby Sand, upon which a heavy sea was rolling, and which he crossed half running and half swimming. A new difficulty then presented itself. The gulls, eager for their expected prey, hovered round and attempted to pick out his eyes. He frightened them off, and after he had been in the water some hours reached a buoy, upon which he tried to rest. But Brock soon found that the ceaseless dashing about tired rather than rested him, and he again started off swimming. During the night he was carried by the tide as far north as Caistor, and as far south as Lowestoft, slowly decreasing his distance from the shore hour by hour. At last he got in the track of the vessels, and began to hope for life. His greatest fear was landing in the surf, which in the darkness of night, unaided and alone, might exhaust his remaining strength. The tide carried him past several ships, which he hailed, but for some time his cries were unheard. At length, however, when about a mile from the shore, he was noticed and picked up, after having been in the water during a stormy night, far longer than any known swimmer, ancient or modern. A subscription was raised for Brock, and his "long swim" was graphically described in *Chambers's Journal* thirty or forty years ago. Brock is still living at Yarmouth, but never, it is said, cares to refer to his memorable swim.

AS IT IS.

In 'The Times' of Jan. 7th, Dr. Hassall writes:—"I have made a further analysis of tea; of 28 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

AS IT OUGHT TO BE.

'At the Docks, where *Horniman's Teas* are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and *free from the usual artificial facing:* the quality being equally satisfactory.' Feb. 19, 1874. *A. H. HASSALL, M.D.*

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Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

FEARNLEY.—Aug. 16, at St. Mary Cray, the wife of James S. Fearnley, of a daughter.

MARRIAGES.

WELLS—BURNS.—Aug. 18, at the Scotch Church, Regent-square, by the Rev. James Silkirk, of Aberdeen, brother-in-law of the bride, Frederic Wells, Esq., of Oaklands, Chelmsford, to Jane Thompson, elder daughter of the Rev. Joseph Burns.

GREEN—LODGE.—Aug. 18, at Abbey-road Chapel, by the Rev. W. Stott, Mr. Chas. T. Green, of St John's-wood, to Eliza Mary, only daughter of Mr. W. Lodge, of Finchley-road, St. John's-wood.

HILL—HINE.—Aug. 19, at the Congregational Church, Woodford, J. E. Hill, of Lawn-villa, Ham Frith-road, West Ham, son of T. Hill, of Prince's-street, City, to Clara Martha, daughter of G. Hine, Linden House, Woodford.

TURNER—COLVILLE.—Aug. 19, at 151, Bath-street, Glasgow, by the Rev. Joseph Brown, D.D., Glasgow, assisted by the Rev. J. B. Smith, Greenock, Rev. W. Y. Turner, M.B., C.M., missionary to New Guinea, to Mary Amelia, third daughter of Mr. David Colville.

MASTERTON—MONCUR.—Aug. 20, at Clapton Presbyterian Church, Downs-park-road, H. Masterton, son of the late P. Masterton, of Falkirk, N.B., to Kate, daughter of J. Moncur, of Sandringham-road.

DEATHS.

BURT.—Aug 20, at Great Malvern, whilst on a visit (of rheumatic fever), Mary Catherine, the beloved wife of Robert Kingston Burt, of 84, Highbury New Park, N., aged 34 years.

HURNDALL.—Aug. 19, at the residence of his son, Mr. J. Sutcliffe Hurndall, 50, Blenheim-crescent, Notting-hill, London, the Rev. W. A. Hurndall, formerly the beloved Pastor of the Independent Chapels, Ramsden-street, Huddersfield, and Bishop's Stortford, aged 70 years.

NIVISON.—Aug. 19, at Castle-Douglas, Mr. William Nivison, Newmains, Dumfriesshire, preacher of the United Presbyterian Church. Deeply regretted by a large circle of friends.

CHAMBERLAIN.—Aug. 20, at Moor Green Hall, Moseley, Birmingham, Mrs. Chamberlain, widow of the late Joseph Chamberlain, aged 67.

PRENTICE—Aug. 21, at Hastings, after a long illness, Manning Prentice, of Violet Hill, Stowmarket, in his 52nd year.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

Holloway's Pills and Ointment.—The exceptional weather of the season indicates a disturbed state of the atmosphere, and causes a very great tendency to the development of epidemics. It is in such seasons that diarrhœa, dysentery, cholera, cramps, and fevers so frequently appear, and all should be on their guard against them. The consumption of uncooked or unripe fruit or food not perfectly fresh is a common exciting cause of these complaints, and if the early symptoms are not properly treated, very serious results may ensue. Holloway's Ointment rubbed briskly and efficiently into the stomach and surface of the bowels, relieves the cramp and vomiting very quickly, and the internal use of the Pills expels from the bowels the irritant matter.

Throat Irritation.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. packets (by post 8 or 15 stamps), labelled "James Epps and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

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Advertisements.

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THE Rev. W. A. O'CONOR has repeatedly requested the EDITOR of "The Guardian" to quote a single passage in justification of the term "twisted," applied to his writings on Dec. 27, 1871.

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Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, August 25, 1875.